

DESTINY

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BUSINESS & ECONOMICS Page 7

**D A brief statement of
what this publication stands for—**

The Anglo-Saxon-Celtic Israel Belief

We believe in God — The God of the Bible (*Ex. 3:6, 14*).

We believe in Jesus Christ, the only begotten Son of God (*John 1:14*).

We believe in the atoning sacrifice of Jesus Christ on Calvary (*Matt. 26:28; Rom. 5*).

We believe Christ died for us (*Rom. 5:8*); also that He was raised up from the dead (*Rom. 6:4*).

We believe in His ascension into Heaven (*Mk. 16:19; Acts 1:9-11*).

We believe John 3:16 — "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

We believe in the Holy Ghost and His mission (*John 14:26; Acts 2*).

We believe the whole Bible, both the Old Testament and the New Testament; that it is the inerrant Word of God (*II Pet. 1:19-21*). We believe its History; its Covenants; its Prophecies.

We believe in its Gospel of Grace, (*Acts 20:24; Eph. 2:1-8*), which is the Gospel of Salvation for all men; that *personal* salvation by faith in the atonement of Jesus Christ is necessary for *all*, Israelite, Jew, Gentile (*Rom. 3:22-25*).

We also believe in the Gospel of the Kingdom. (*Matt. 4:23; 24:14*).

We believe in the bodily return of Christ (*Acts 1:9-11*), Who will take the throne of David (*Isa. 9:6, 7; Lk. 1:32*), and rule on this earth for a thousand years (*Rev. 20:1-6*).

We believe the Bible contains God's plan for the remedy of all human ills, and we believe that plan is working out through the Bible people, called Israel (*II Sam. 7*).

We believe this people Israel, consisting of twelve tribes, (*Ex. 28:21; Rev. 21:12*), the descendants of the twelve sons of Jacob (*Gen. 49*), were chosen of God to be His peculiar people (*Ex. 19:5; Deut. 7:6-8*), through whom all nations are to be blessed (*Gen. 22:18*).

We find that through Israel God has revealed Himself ever since the days of Moses (*Ex. 19; Matt. 15:24*). To them He gave the Law (*Ex. 20*). Through their prophets came the inspired Scriptures. Our Lord was of that race (*Matt. 1*), and is Prophet, Priest and King. His Apostles also were of Israel, and we believe the Divine plan is still working through that appointed race.

Bible history shows that twelve-tribed Israel, after a checkered career covering some five centuries, came to its greatest historic development in Palestine, under Kings David and Solomon (*Sam. 7; I Kings 10*). Upon the death of Solomon there was a rebellion in the twelve-tribed nation of Israel. Ten tribes revolted and set up the "House" or "Kingdom" of Israel, known as the Northern Kingdom. The remaining tribes, with whom the line of King David was continued, became the "House" or "Kingdom" of Judah, and were known as the Southern Kingdom (*I Kings 12*).

This divided condition continued for about two hundred and fifty years when, because of wicked conduct and defiance of God, the Northern Kingdom, or "House of Israel" was overthrown as a result of several invasions by the Assyrian power and the people were driven into exile in northern Assyria. Here, as time went on, they literally disappeared (*II Kings 71*).

The Southern Kingdom or "House of Judah" continued in existence for about another one hundred and thirty years when, because of national decadence and sin, it was repeatedly attacked by the Babylonian power, conquered, and its people, sometimes called Jews (*II Kings 18:26; Jer. 41:3*), were driven into exile in Babylon (*II Kings, 24, 25*), where they were destined to remain for a period of seventy years (*II Chron. 36:21; Jer. 25:9-11*).

At the close of the exile period, a "remnant" of these Babylonian captives of the House of Judah, were permitted to return to Jerusalem and the land of Judah and establish themselves therein (*Ezra and Neh*).

These returned captives were now generally known as Jews (*Ezra 4:12*) and their descendants were the Jews of the time of Jesus (*Matt. 2:2*) from whom are descended the Jews of today.

It will thus be seen that, despite the popular fallacy that the Jews constitute all the Israelites, they are of the Southern Kingdom. They are a part of Israel as Rhode Island is a part of the United States of America, but they are no more *all* Israel than Rhode Island is *all* America.

The differentiation between "Israel" and "Judah" is clearly marked in the Scriptures (*See I Kings 12; Jer. 3: 6-11; Ps. 114:1, 2; Ezek. 37; Zech. 11:7-14; II Chron. 10; 11*). They are not interchangeable terms. *To understand this is to possess the key to Israel truth.*

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DESTINY

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A journal of American life and destiny—showing the plan of God, as contained in the Bible, operating through the centuries and now approaching consummation. This publication identifies the Celto-Anglo-Saxon people to be the Israel people as distinct from the Jews—portrays the fulfillment of Scriptural Prophecy in world events—and proves the Bible to be the most modern of all books.

Observations of the month—as prophecy becomes history

The New Year

THE YEAR 1940 has passed into history as we enter this new year of 1941, which is to be perhaps the most momentous of all the years in the past records of mankind. We make this statement in light of our knowledge of what the prophets have indicated our generation is destined to experience in the months ahead. During the last twelve months we have seen unleashed the fury of unrestricted aerial bombardment taking its toll of life among civilians and bringing destruction in the havoc wrought by the scattering of bombs over large cities.

In the past year the nations have proven the effectiveness of air raids upon enemy territory, causing appalling disruption of civilian life and activity, which has amply justified the prediction of those who foresaw the destructive result of this modern method of warfare. Furthermore, it has verified the prophetic Word and has demonstrated the accuracy of the statements of the prophets as to these times and seasons.

We face this new year with a certainty that the destruction of the past twelve months will be accelerated in intensity during the months that are ahead. The United States of America will not be able to maintain her present status for very long, as God's controversy with the nations will find all Israel gathered together into one camp.

The Desolating Brute of Daniel's prophecy has, during the last twelve months, demonstrated the destructiveness of the blitzkrieg which has been in accord with the statements of this prophet who saw winged things pour out their desolation on the people below.

We face this new year knowing full well that it is to be one of trouble, sorrow and death for many, yet with the

expectancy that it will see the beginning of a spiritual awakening when finally the fact begins to dawn upon God's people that He only can save them from all their troubles. He has said, "O Israel thou hast destroyed thyself; but in me is thine help. I will be thy king: where is any other that may save thee in all thy cities." (Hosea 13: 10.)

We face a period during which there is to come a full realization of our impotency and the knowledge that there is no other but Jehovah, the God of Israel, who can save us in all our cities. Our history, and that of our forefathers, clearly demonstrates that not until we have drunk to the depth the bitter dregs of adversity and find ourselves helpless to solve the problems that confront us will we turn to the Lord God for help. Never in the past have we in our periods of prosperity and peace recognized such a need, and because it has been so and is so now, difficult days are ahead for our people.

How much better it would be if we could but give a message of hope and peace for the coming years, but to do so at this time would be but to repeat the error of the false prophets of old who preached *peace* when there was no peace. As the world conflict increases in intensity it will make inevitable coming economic disaster. The keeping of millions of men under arms will cause the world to shortly face famine conditions and pestilence will follow in its wake. If the war continues for another twelve months the effect of all this will be very much in evidence before the winter of 1941-2 has run its course.

The only comfort we see at this time is succinctly stated by the Psalmist when he said, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. . . . Thou

shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. . . . Because thou hast made the Lord, which is my refuge, even the most High, thy habitation." (Ps. 91: 1-9.) Amid the perplexity and stress of these trying times such a one can walk with a firm step, confident that, though worlds may disintegrate, the blessings of a future restoration of a time of peace and tranquillity are assured unto him.

December 29th: The President Speaks

PRESIDENT ROOSEVELT has just made a radio address acquainting the nation with the seriousness of the present conflict in its relation to the United States.

We most heartily concur with him in his declaration of the impossibility of nations at war with dictators negotiating equitable peace. Already these gangsters have demonstrated and stated that the only terms they will consider are unconditional surrender.

The president clearly set forth our destiny! There is more at stake in this war than nation against nation. He referred to a fact long declared by us to be true, which is that two distinct ideologies of government face each other and one must go down in defeat. The course advocated by the president is dangerous, yet to remain inactive is more dangerous still, for a victorious combination of dictators would soon write "finis" to our type of civilization—wherein there is love of freedom and peace.

A prophetic note was uttered when he said the dictators would lose. While he

based this statement on "his latest information", we have known this to be so from a source so reliable that the prophets *accurately* pre-wrote history for thousands of years beyond their day and foresaw and declared *the events of our day*.

In one respect the president failed. Until spiritual preparedness is fully recognized by our leaders and people there is yet ahead of our nation suffering and sorrow, blood and tears. There can be no peace in our day until—along with physical preparedness—spiritual requirements are also heeded. Meantime we are destined to pass through the shadow of the valley of death in order that a fuller realization of true spiritual preparedness may assure victory in this conflict between the forces of light and darkness—these forces of good and evil.

Our Destiny

THE DESTINY of the Anglo-Saxon race rests on the outcome of the present world conflict. Regardless of President Roosevelt's short-comings, as listed by his political opponents, he was re-elected to the office of the Presidency of these United States of America in accord with the plan of God for the purpose of bringing this Great People in to conformity with His purpose concerning all Israel. Many are not at all in sympathy with the New Deal program, nor can they visualize any real degree of prosperity and peace for our nation under the type of leadership that is now directing the affairs of this Great Nation. But in spite of it all we are marching forward in conformity with a pre-destined course. These men, who would ignore past precedents and the lessons of American history, are blindly playing an important part, not as the builders of a new order, but as members of a wrecking crew who are to tear down the old structure and prepare the ground for the day when, as a result of the coming spiritual awakening, new leaders will arise who will build in conformity with the God-given plan regarding our destiny.

We are not yet in the front line trenches, but we are already doing the thing most essential for the prosecution of the war—providing increased supplies of arms and material. The President of the United States has now proposed to loan and lease to Great Britain what she needs for carrying on the conflict. Knowing the plan of God concerning His people Israel we cannot condemn such moves made by our present administra-

tion and which are bringing the Anglo-Saxon Commonwealth of nations into closer and still closer cooperation in the prosecution of a war which, if lost by one branch of the Anglo-Saxon Race, will spell disaster for the rest of the Anglo-Saxon World. For, lest we forget, the program of the dictators calls for the domination of the world and this includes the Anglo-Saxon countries.

Hitler defined the situation when he declared that two worlds representing two distinct philosophies of life are in conflict. The Bible long ago predicted this would be the case as nations approached the climax of the ages in the age-long struggle between the two systems of government, one of which originated in the Euphratean valley and the other at Mount Sinai.

The United States of America is not of the Euphratean type of civilization and so, as all nations are drawn into the present vortex, our role will be to stand by the side of the rest of our brethren in this titanic world struggle. We most certainly could not and would not join with the aggressive dictator nations and, as there are to be no neutrals, as the increase in intensity in the conflict occurs, our course is clear; so we move in the direction that God through His prophets declared Israel would move.

Vital to the continued prosecution of the war is the wealth and the material out-put of a nation. This has made industrial concerns the target of enemy aggression. As this country increases its supplies for Great Britain in the mass production of the implements of warfare we will become more and more the center of intrigue and subversive activities. The enemy will increasingly move to hamper our ability to carry on and supply the British Empire with aeroplanes and armament.

As a nation we stand in the position of being able to render great assistance to Britain in her present struggle against the forces of evil. If, occupying this position, we refused to help our brethren across the sea we would come under the condemnation that always has come upon any branch of the Israel peoples who refuse to go to the help of their brethren in the struggle against a foe of His people.

The present war not only involves the destiny of the British Empire but also of the entire Anglo-Saxon Celtic race as well. The struggle has only begun, yet we can lighten the severity and hardships of the immediate future if as a nation we would but recognize our identity and

our great heritage as God's Israel people today. In that recognition we would respond to the call to arms as His battle ax and weapons of war for the purpose of subduing all aggressors. The present conflict is a life and death struggle between the Celto-Saxon type of life and the hardships and rigor to which a people are subjected who are subservient to dictatorial rule. Unfortunately (because we are taking the hard way), before Anglo-Saxon supremacy will be assured the sacrifice of wealth in labor, services and goods as well as the life of many will be great. It cannot be otherwise with a people who are refusing to awaken to spiritual values, an awakening which would preserve the principles of equity, justice and peace inherent in Anglo-Saxon economy without the tremendous sacrifice that we are about to be called upon to make. If these principles are not preserved for us and for our posterity all our wealth and possessions will be of little value, and life itself will hardly be worth living under the conditions of servitude visualized by a victorious enemy.

Thank God there is the promise that the Israel type of civilization is not to perish from the earth, but that out of this struggle will come a chastened and contrite people ready and willing to do God's will, keeping His laws and walking in accord with His commandments, statutes and judgments. To this end God is working and for this purpose He is allowing Israel to come under chastisement—until there comes a great spiritual awakening and His people acknowledge Him as their God and King.

Feet of Clay

IN THE FULFILLMENT of the purposes of God all things work together, demonstrating the accuracy of His Word. It may be in accordance with His providence that Italy is geographically shaped like a boot. It was in the instep of this boot that Great Britain recently struck a serious blow at the Italian navy.

With Italy facing disastrous military reverses in Albania, and now in Africa, the trend which we foresaw and outlined in an editorial entitled "Useless Boastings" in *DESTINY* (December, 1940) is now becoming a certainty. In order for Hitler to have continued successes he must soon move to the help of his Axis partner. When two nations are allied that which may seem at first to add strength through united action by the two might turn out to be a detriment if one

of the partners is unable to hold his own against the common foe.

The Image which Nebuchadnezzar saw in his dream, typifying the Babylonian succession of empires, began with Babylon as the head of gold, followed by Medo-Persia as the arms and breast of silver. Then came the belly and thighs of brass, representing the Grecian empire with the legs of iron denoting Imperial Rome. The feet were part of iron and part of clay, but as iron and clay would not mix so the feet had only the strength of clay. The fact that iron is present in the clay would indicate that the seat of the ancient Roman Empire is represented in the combination of nations who are partly strong and partly weak.

The King of Babylon saw a stone cut from the mountain and fall upon the feet of the image. Because the feet of clay were weak they were broken to pieces by this impact, causing the entire image to fall and disintegrate. Afterwards the Kingdom represented by this Stone fills the entire earth.

Most students of prophecy are in agreement regarding the fact that this Stone represents the Kingdom of Jesus Christ. When, however, it comes to defining His Kingdom that school of prophetic interpretation which has been declaring that Mussolini is destined to rebuild the Roman Empire* and, previous to his entry into the present conflict, would join with Britain in the war against Germany have also been saying that the Kingdom of Jesus Christ is spiritual and this Stone, so they say, represents only a spiritual Kingdom. Such an application is not in accord with Biblical declarations regarding the Kingdom over which Jesus Christ is to rule. The Angel in the annunciation to Mary defined His Kingdom when he said that Jesus would reign over the House of Jacob forever (Luke 1: 33). This, then, is our Lord's Kingdom. Now Daniel said of the Stone that it represented a Kingdom set up by the God of Heaven. The House of Jacob was organized into a Kingdom by God at Mount Sinai when they received their constitution and charter of national existence (Exodus 19: 2-6). The Stone must then represent the House of Jacob, if it is the emblem of Christ's Kingdom, for the Angel definitely declares the House of Jacob is that Kingdom.

The people who today are smiting Italy from the air and from the sea are none other than the modern House of

Jacob and the Stone Kingdom of Daniel and, as such, Great Britain is pounding away at the feet of clay. The British people feel that Italy should be completely knocked out as soon as possible and in so doing they hope to gain an advantage. Daniel predicts that the result of the stone falling upon the feet of the image would eventually destroy the entire image and open the way for the expansion of the Kingdom to include the entire world.

The blows now being struck at Italy may so disorganize her resistance that Hitler will be compelled to come to her assistance. Such help rendered Italy will tend to weaken the German position, even though there be initial successes following these new arrangements for united action against Israel.

As Great Britain strikes at Italy the Stone is hitting the image at its weakest point and ultimate success is assured according to Daniel (Daniel 2: 34-45).

Of this Stone Kingdom Daniel says, "It shall break in pieces and consume all these kingdoms, and it shall stand for ever." It is very evident that Adolf Hitler does not know of the existence of this verdict for he said in a recent speech delivered on December 10th, "This earth, however, is not distributed by providence or by Almighty God. This distribution is being taken care of by the people themselves." Then he goes on to tell how Great Britain built a mighty empire. But why did it fall to the lot of Great Britain alone to do this? Hitler says it was possible for the Anglo-Saxons to accomplish this while Germany was impotent. If Hitler's reasoning is sound, then real empire building should have been accomplished under the Spanish flag, for Spain was far in advance of Great Britain in acquiring possessions at a time when the ocean was known as the Spanish Main.

The answer to the question, *Why Great Britain?* is in God's declarations regarding His people Israel. The needs of His people come first and the earth has been divided in accordance with that need (Deut. 32: 8), and through Israel He is yet to establish the earth in peace—so Adolf Hitler's plans for military world domination are doomed to fail.

This Dictator further said, "We find ourselves amid a controversy which aims at more than victory of one or another country. In fact it is a struggle of two worlds."

We wrote six months ago, "The present conflict is indeed Kingdom against Kingdom for the very principles of government, in all of their phases, are at

stake. The dictators are definitely committed to a program that would not only conquer nations but destroy their governments." Hitler is now recognizing the fact that two distinct and separate ideologies of government face each other in a titanic struggle for power. One or the other must be overcome. But he has failed to note that the final outcome of that struggle was written down over two thousand years ago by the prophets of Israel, and he is destined never to gain ultimate victory.

Hitler dreams of a world empire. Yet, though his mechanized forces sweep through to Palestine and though he takes the sword that falls from the hand of Mussolini, the empire that he would establish is to become like the chaff of the summer threshing floors, and the wind will carry it all away. The Stone on which he has fallen will break him and Italy on whom the Stone is falling will be ground to powder.

If the mantle of aggression falls from the shoulders of Mussolini, Hitler must take it and wear it, for if Italian leadership fails he will inherit that leadership and carry forward the Italian portion of the Axis plan of campaign as outlined in Daniel.

Churchill's Speech

THE SPEECH by Prime Minister Winston Churchill addressed to the Italian people carried a prophetic note when he said, "The English-speaking peoples are aroused. They are on the march or on the move and all the forces of modern progress and of ancient culture are ranged behind them. Why have you placed yourselves, you who were our friends and might have been our brothers, in the path of this avalanche now only just started from its base to roll forward on its predestined track?"

The people whom the Bible declares would carry every one of the marks of greatness now possessed by the Anglo-Saxon peoples are to move forward at this time, just as in Mr. Churchill's description of the onward march of an aroused Anglo-Saxondom.

It is thrilling to read the prophetic account and to witness today the fulfillment of the words of the prophets in newspaper accounts and in the utterances of statesmen as they discuss current events. Such discussion is often couched in terms that make the Bible record a living vital account of present-day world activities.

The reference to the onward march of the Anglo-Saxon peoples is but a modern

* See DESTINY for March, 1939—"The Roman Empire."

paraphrase of what the prophets declared would be the course pursued by the House of Israel in these latter days.

It becomes more and more evident every day who we are and what our destiny is, yet none are so blind as those who have deliberately closed their eyes to the great fact of history—the identity of the Anglo-Saxon race with Israel of old. History and current events are but prophecy fulfilled, just as prophecy, previous to the fulfillment, is but history pre-written! Mr. Churchill merely has declared that the time has come for the fulfillment of the ancient prediction regarding the irresistible onward march of His Israel peoples, even though all the world may be arrayed against them.

Mass Production

OUR COVER design this month is emblematical of American industrial life and typical of the great centers where mass production originated. Hitler may scoff at our present state of unpreparedness, but God granted to our country its independence, nourished our forefathers in this wilderness, gave them initiative and enterprise to establish a type of government that has forever planted in the hearts of our people a love of freedom which has made possible the growth and expansion of this great country. In the providence of God a nation thus nurtured is not to be overcome by the forces of evil now rampant in the world.

We have been the world's pioneers in this age of discovery. Mass production is typical of our modern American industrial development. We are, therefore, confident that America's training along these lines, together with our initiative, is yet to be used of God for the defense of all Israel when we accept Divine guidance in the tasks that lie ahead. The mobilization of the full force of American industry in the production of the mechanized requirements of modern warfare will amply justify Isaiah's prediction of our prowess, when of our nation and people he said, "Go ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginnings hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!" (Isa. 18: 2.)

If the citizens of the United States of America will be true to God and their country and awaken to spiritual values it will be within their power to turn the tide of battle against the enemies of all Israel, and the boastings of the dictators will come to naught, for God has declared, "Behold, I will make thee a new

sharp threshing instrument having teeth: thou shalt thresh the mountains (kingdoms) and beat them small, and shall make the hills (governments) as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shall glory in the Holy One of Israel." (Isaiah 41: 15-16.)

The Anglo-Saxon world, God's Israel people, together and united, though the world be arrayed against them has had placed in their hands by God the means to conquer. May we be united in the task of ridding the world of oppression and evil. Of the Company of Nations and Great People represented in the British Empire and the United States of America Moses was speaking when he said, "They are the ten thousands of Ephraim and they are the thousands of Manasseh." (Deut. 33: 17.)

Let Hitler know that of this people God has declared when He said, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." (Isaiah 54: 17.)

Unlimited Power

IN AN article entitled "The Time of the End" and published in DESTINY for July, 1939, it was shown that 6000 Lunar Years terminated in 1821-2 A. D., while 6000 Solar years would not end until 2001-2 A. D. This 180 years ($\frac{1}{2}$ of a time; a time is 360 years) would be a transitory period during which there would be an increase in knowledge and inventions. It would be a time of discovery, application and use ending with final perfection in administration so that all mankind would benefit through the harnessing of the forces of nature.

The significance of the year 1941-2 A. D. was pointed out in the above article. This was shown to be the beginning of the third and final phase in the progress of scientific achievement. But it also was shown to date the beginning of a period of spiritual awakening which would bring emancipation to man. This would result in the establishment of a new and better age when men would use the knowledge and understanding of the forces of nature for the benefit of their fellow men, rather than for the purposes of destruction.

When the above article was written we had no knowledge that science was on the verge of harnessing a source of power previously visualized only by the writers of fiction. But now the secret of

atomic power is near solution. It is significant that 1821-2 A. D. began the period of discovery. Sixty years later (1881-2 A. D.) began the period of application and use. Sixty years later is 1941-2 A. D., which will begin a sixty year period, destined to see the third and final stage in this process of the discovery and use of God's great bounties reserved for man's comfort and happiness. With the opening of this new year of 1941 A. D. the probability has now become a possibility amounting almost to a certainty that the greatest of all the discoveries of the ages is about to be given to man. The very fact that God is now opening his storehouse of power and energy for man's unlimited use is in itself *prima facie evidence* that we are rapidly approaching the terminal period of this present world order of chaos and trouble.

The discovery of U-235 which is a special kind of uranium has opened up the possibility of a new source of tremendous power. When this is released from laboratory experimentation and finally harnessed for the use of man a pound of this substance in a power plant approximately a cubic foot in size would furnish enough energy to drive an automobile 10,000,000 miles without refueling. The prospects are so good for a harnessing of this energy that big industrial firms have taken up the research and new results are being turned out in quick succession.

What will be the changes that will occur in our living and life with the advent of such an unlimited source of power? Think for a moment of the results that have followed the harnessing of steam and electrical energy! These have revolutionized man's life. But here we have energy that will make our previous sources of power seem as toys in comparison. It is significant that as we approach the terminal period of the second sixty years in this 180 year epoch, that man is about to harness a power which, if wrongly used, would destroy the earth. But if it is put to a right use for the benefit of man it would make this world blossom as the rose and usher in a period of tranquillity and peace that would give to every one all the needs and luxuries of life.

The advent of this discovery and the early consummation of the plans for harnessing this new and powerful source of energy would indicate that the King is coming soon to set up a new and better order of life. Only through the establishment of the perfection of the Jehovah administration can men hope to receive lasting benefits in the releasing for their use of such stupendous power.

The Business Outlook

as Revealed by Prophecy

W. C. NABORS

MAN'S judgment is no better than the facts at hand on which it is based. Many appraisals available today are confusing and worthless. Although they represent intelligent thought and reasoning from their viewpoint, they reveal that their authors know nothing of God's plan.

Writing pages on the economic effect of an early peace is "bunk" when "the Book" says "there is no peace." Others waste their column hedging against the successful invasion of the British Isles or discussing the question of the economic effect in the event of the collapse of the British Empire, while "the Book" assures us that neither shall occur.

Prophecy indicates that our defense program will call for cooperation between the United States and Britain, such as to bring the two nations so close as to result in permanent reunion. After doing our utmost we shall ask God's help, then we have the assurance of final victory. Any forecaster, who cannot see God's plans for the nations of the world, might as well save his ink.

Failure to understand the causes means failure to see the effects.

What business-men with responsibility need today is not blind direction from the blind but an understanding of God's plan for the nations of the world and the pattern on which the business of the future will be cast. This pattern is clearly foretold, but space here does not permit the unfolding of its marvels. Suffice to say, most business-men are subscribing to the wrong investment service. Let's analyze three major items immediately affecting future business in the light of prophecy—

1. The War
2. Famine (World Commodity Crop)
3. Roosevelt (Policies of U. S. Govt.)

The War

If we subscribe to the right investment service, we can know—

There will be no peace until the counterfeit "New Order in Europe" is destroyed. (Their allotted time is running out.)

The war involves a contest which will grow in magnitude until the whole world is involved and every nation makes her

choice. We can know the choice most nations will make and why!

This means national defense in the United States is just beginning and will reach proportions of total defense not only for the United States but largely for the British Empire as well. Mass production in America will reach a scale far beyond anything of which men have previously dreamed. The quickest way is too slow. Wherever our economy or laws fail to accommodate this program, *they* must be changed, not the program. The lessons we learn and the changes we make are but divine guidance to our future.

Big corporation profits will undoubtedly be greatly curtailed by taxation. Payroll money will flow in all channels of trade. Labor problems will grow, but this time the government cannot sit on the side lines while labor runs wild and industry bleeds. The government is awaiting production of its life's blood, therefore labor problems will be settled with the finality of government action. The labor problem will not be settled until labor gets a square deal; and if labor is to get a square deal, it must *give* a square deal. Labor will be forced by the government (supported by public opinion) to accept responsibility for their acts as completely as the corporations are responsible. The racketeers in labor must go.

Likewise capital must find its field of usefulness within the field of righteous service rendered. The racketeers in capital must go.

The world-wide question of capital and labor is approaching solution. That solution will be found in Britain and America.

Survival of each depends on co-operation of both.

There must be give-and-take from both sides.

High interest installment selling must go from our national economy. It is but the full fruit of an evil practice. In the new order, interest or usury has no place. Current low interest rates are but the cushion for the shock of complete elim-

ination of interest from our economic order. Government issues will, no doubt, lead the way. This is the "give" from capital. Profits will come from *service* to the social order.

This change is a *process* and will be expressed in the monetary system of the nation as we are forced into finding a monetary system that is a medium of exchange and not the thing of value. The seed of the field and herd have little ones, money does not. Herein shall we find a dollar of unvarying purchasing power and the balance between the farm dollar and the factory dollar. Herein shall we find the elimination of bankruptcies and commercial wreckage—the source of our unemployment crop.

Without the experience of the early 30's, we would not be able to solve the problems of the 40's.

* Inflation

The volume of production for national defense will require the maximum production of every factory in America. When we realize that it is yet over four years to the peak of this contest (see recent articles in *DESTINY*) and America must produce defense armament within this period to meet what other nations have been producing for 20 years, the magnitude of the job is staggering. In the 1929 boom we had fourteen billions of net demand deposits which attained a velocity in New York of 103%. Today we have 22 billions and a velocity in New York of only 13% on the same basis of calculation. Outside New York, the velocity was 46% then and is 17% now.

The requirements of production in aircraft alone is an undertaking to challenge the nation. There are many other items, however, of like importance. Tanks, ships and munitions—each would represent a national challenge. What does the sum total of all of them represent?

There's enough economic dynamite in four years of national defense and defense of the British Empire, to blow our economic house to bits. It will actually blast out the foundation, paving the way for the building of our new order.

We must, and will, find a way to have complete employment and industrial

activity throughout the nation without capital running into a wild spiral that is self-wrecking.

This industrial spiral of activity with its problem of inflation will force us to find the solution. We will not have inflation of the type that suggests a wheelbarrow load of paper money for the week-end grocery bill.

The word 'inflation' gears the nerves of jitter-worn businessmen to the flicker of every ticker.

Because we want none of this type, we the people, through our government, will control the top, as we were forced to control the bottom in 1932 and 1933.

This will lead us completely away from the gold standard of money that Wall Street knows and likes, into government money issued and controlled through the then government owned and operated federal reserve system. The gap between currency and bank credit money will be gradually bridged until they are merged into one.

Once we establish a government and learn to control the bottom—then to control the top, we shall bring bottom and top closer together and limit the swings.

No, this country is not going to Hell—quite the contrary, it is going *through*

Hell in order to return to its original God-given pattern. Only those things which have no place in this original order of things are to be eliminated.

The only investment in the world more sound than the American dollar today is a dollar's worth of America.

The Famine

Yes, that is the thing in store for the world. Do not become blinded by surpluses in the lands of Israel. The fact remains that soldiers throughout the world must eat, though they do not produce their food. You must include the workers in the defense production line and the families of both.

We approach the period of history when men will be taught (the hard way, no doubt) their dependence on God. Milk does not come from the back door step.

We face a world crop failure (Anglo-Saxon-Israel lands probably excepted) at a time when food is the greatest need in the world.

Food will yet prove to be the need that determines the course of the warring nations causing them to do exactly what the prophets foretold.

In our economy we must adjust the farm dollar to an equitable plane with the factory dollar. There will be no peace until there is equity.

The importance of soil conservation is not so much *quantity* production as it is *quality* production.

In soil conservation we shall learn that there is as much difference in a well fed plant and an underfed one as there is between a cornfed steer and one off poor pasture. The time has arrived for God to "heal our land."

Necessity will force us, later, to adopt the Bible plan of crop control and like it.

Roosevelt

The very word is the stumbling block to many business men, because they see only the *man*. God pity those whose thinking is so warped by politics that they could ever think that one man could wreck or thwart the destiny of a nation whose history God foretold from its origin through one man (*Manasseh*, Genesis 48: 12-16 and 49: 1 and 22) 3,600 years ago. But when God doesn't do it like we think He should, we get mad and when we get mad we lose our reason.

We have come to use this man's name when we really mean to refer to the policies of our government. The destiny of

this nation is ever to be the balance of world power. It will establish the "New Order of the Ages" when the counterfeit and doomed "New Order of Europe" collapses. But first that new order must be established within the nation itself. God's Bible characters of old were not perfect, yet He has fulfilled His plan thus far. Our future does not depend on Roosevelt, the man, but on God. Take courage. God may even be able to use you—and me.

The first step is to destroy the old order. Concurrently it is replaced with the new. There is a definite time schedule for the change. We are exactly on time.

When the smoke of this World War and the effect of the world-wide famine passes, the British Empire and America will emerge as the possessors of the only surviving government and the only surviving economy and will take their places to heal a world that will then be ready for the Doctor. The throne of David will be at the head of all world government and the American dollar and the British pound sterling, perfectly and righteously blended together and freed from all marks of Babylon, shall dominate the commerce of the world.

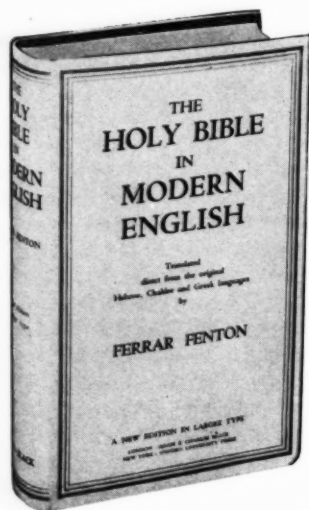
Many a business man, driven away from his church by petty denominationalism and the fact that his preacher refused to bring him the Bible message from God for the explanation of this world chaos, will have found God the hard way. 'Tis a severe school but effective.

Our God will force us, business men and preachers alike, to learn that He is the God of the nations, and not of the churches *alone*. He is the solution for the *problems of the world*. We can stay away from church and the preacher can refuse to search his book for an understanding of the gospel of the Kingdom it makes so clear. We can continue to "muddle" the gospel of the Kingdom with the gospel of salvation. We cannot, however, avoid war, nor the economic necessity of making a living, nor the conflict of capital and labor it involves.

The judgment of our God shall convince the most stubborn, as revealed by Ezekiel 39: 21-22—

"And I will set my glory among the *nations* and all the *nations* shall see my judgment that I have executed, and my hand that I have laid upon them.

So the house of Israel shall know that I am the Lord thy God from that day and forward."



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DESTINY PUBLISHERS
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Prince of Peace

REV. E. J. SPRINGETT

ONCE again Christendom has commemorated the Birth of the Prince of Peace, the Nativity of our Lord Jesus Christ. But alas, it was compelled to do so under conditions absolutely opposed to the principles and ideals that are the very essence of the Life and Teaching of the One Whom we remember. The World is at War, and instead of the echoes of the Bells, pealing in commemoration, there is the sound of bombs, dealing out death and destruction, and devastating the venerated buildings erected in honor of Christ, the Prince of Peace.

Think back through the centuries, when there rang over the countryside of Judea the Angelic Glory Song. First the Announcement of the Herald to the frightened shepherds, "Fear not, for behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day, in the City of David, a Savior which is Christ the Lord"; and then the glorious chorus, "Glory to God in the highest and on earth peace, goodwill toward men"; or as the modern translation has it, "Peace to men of goodwill".

But, as yet, men are not "men of goodwill", neither of goodwill to their fellows nor of goodwill towards God, and so we are at War—and "man at war with man hears not the words of peace" sung by the Angels.

That was a wonderful day, the most wonderful of all days, when Jesus Christ was born at Bethlehem of Judea. It was the fulfilment of the Prophetic Statements regarding the coming of the Messiah, and the fruition of the promise of God, which is the foundation of all hope, the basis of the Redemption of Israel, and the Salvation of the World. It was the day which marks off the former from the latter years, and which struck on the Time Clock of the Divine Chronology the Completion of the B.C. Era. For as the Apostle declares, "when the fulness of the time was come God sent forth His Son". And it was the day which is of special significance for us in this generation, because of the personality and authority of Him Who was born at Bethlehem, the Royal City of David.

Who was it then Who was thus born in Bethlehem? First let the Prophets an-

swer. "Thou Bethlehem, in the Land of Judah, art not the least among the princes of Judah, for out of thee shall come a Governor that shall rule My people Israel". Such was the statement made to Herod the reigning King of Judah, by the Chief Priests and Scribes of his day. They were quoting from the Prophet Micah, and were constrained to make that statement in order to reply to the query of the Wise Men who came with the question, "where is He that is born King of the Jews?"

Note well, when these Wise Men came seeking the Birthplace of Christ, they did not ask, "where is He that is born the Son of a Carpenter"; but "where is He that is born King . . . ?" That question is a vital question; it is a question that concerns us today very deeply. It disturbed those to whom it was first addressed, for we read, "when Herod the King had heard these things he was troubled and all Jerusalem with him". Why? Would the Birth of a Carpenter's Son have so disturbed King and people? No! The Birth of Jesus was the Birth of a King. It was the Birth of the Governor destined to rule the Israel people. True, the title given to Jesus was "King of the Jews", but that was the inferior title. The present King is King of the English people, for example, but his true title is King of Great Britain and Ireland and of the Dominions beyond the Seas, and the greater includes the less; the whole is greater than the part. Jesus is the King of Israel—personal greatness, a Throne, the Throne of David, and an everlasting Kingdom—all these were the Birthright of the Child born at Bethlehem, of Whom it was said, "He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto Him the Throne of His father David, He shall reign over the House of Jacob for ever, and of His Kingdom there shall be no end".

And the Birth of the King meant also the rebirth of the Kingdom charged with the responsibility of establishing the Sovereignty of Christ throughout the Earth. For this is He of Whom Isaiah declared triumphantly, "Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder: and

His Name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this". (Isaiah 9, 6-7.)

All down the Christian Era the Saviorship of Christ has been emphasized and rightly so; but we must remember that in Him Saviorship and Kingship meet; and the time has now come when He must be proclaimed as Christ the King, Who is charged with the Government of the Earth, for "the government shall be upon His Shoulder". Have we not lost sight of this fact?

We have been privileged, as no generation before us, to see the progressive fulfilment of the prophetic statements regarding the Kingship of Christ. Within them the Divine Purpose is clearly stated. The establishment of Divine Government and Peace in the earth is to be a progressively continuous process of development, for "of the increase of His government and peace there shall be no end", "from henceforth even for ever".

Universal Dominion will become complete when the King of Israel returns to reign, for He shall "have Dominion from sea to sea". Meanwhile it is the task of the Israel People in their successive generations to "occupy" the Kingdom till He comes. The fact that our Lord declared that the Kingdom of God was given to a Nation destined to bring forth the fruits thereof, is an absolute confirmation of the further fact that the Kingdom of God must have a National Basis, and to this all the prophecies of the Scriptures bear witness, for they unhesitatingly affirm that the Kingdom of God is inseparably associated with an earthly Kingdom, the Kingdom and Throne of David.

The World is in turmoil—the British Empire is at War—Canada is at war—at war in the Great Crusade for the preservation of all those basic principles which can alone constitute a stable foundation for Civilization, for that Christendom for which Christ died.

Opposed to the Celto-Anglo-Saxon

nations today are the Forces of Evil, ruthlessly determined in the Lust for Power to destroy not only the foundations of Christianity, but to make war on the Lamb Himself. As we have repeatedly stated, this present Crisis must eventually culminate in the Conflict of "that Great Day of God Almighty". All about us are the evidences of the complete and utter failure of men to preserve peace and maintain order and stability in our Civilization. There is indeed "distress of nations with perplexity".

Once again it may be said, as in the days when Jesus came preaching the Gospel of the Kingdom, "the people are in expectation". Thrones have been cast down, the Dictatorships have nearly completed their hour of destiny, human systems of administration are collapsing, the problems confronting Governmental organizations are insoluble, and everywhere men are looking for a Lead—seeking a Message of Truth, of Confidence and of Courage, a Message that will lead to a Restoration of Faith.

Well, here is the Message. It is the Message of the Coming King, and the Message of His Kingdom. As we have repeatedly pointed out, the Truth of the Bible demands and depends upon an

Israel Nation functioning at the present time; and the Celto-Anglo-Saxon peoples, whose nucleus is the British Commonwealth of Nations and the United States of America, are Israel. When this Truth dawns fully upon the public consciousness, what a Reform there will be! Once again, therefore, let us emphasize some vital truths.

It is a fact that we have failed to remember the Kingship of Christ, and that "the government is upon His Shoulder".

It is a fact that we have, because of our non-recognition of the Kingship of Christ, failed to develop our National Administration in accordance with the Divine Constitution.

It is a fact that our modern diplomacy has failed to secure the Peace of the World, because we have trusted in human wisdom rather than followed the Divine Plan, and have made Pacts and Treaties with the people of whom God has warned, "Thou shalt make no covenant with them, nor with their gods".

It is a fact that human government has landed us in a morass and that now, more than ever before, the world is getting ready to hand over the Government to Him "Whose right it is".

It is a fact that just so long as we

continue to carry on under our present man-conceived systems we shall be subject to adverse conditions. Disease, suffering, destitution will remain with us. Chronic unemployment will continue, and there will be no permanent peace.

Let the leaders of thought in Celto-Anglo-Saxondom realize these facts. Let the Church Leaders call the Nation to Repentance in the stirring words of the Advent Message: "Repent ye for the Kingdom of Heaven is at hand"; "prepare to meet your God, O Israel".

Remember there is absolutely no way out of our present difficulties excepting by a National Return to Allegiance to Almighty God and Obedience to His Laws.

God is indeed manifesting Himself today, and soon there is to be the great manifestation of the Lord in Glory, and just as over the Hills of Bethlehem there rang out the Angelic Herald's Song announcing the Birth of the Prince of Peace, so again, not merely in that Holy Land, but throughout the Earth from sea to sea will ring out yet another triumphal Chorus, with the dominant proclamation, "ALLELUIA THE LORD GOD OMNIPOTENT REIGNETH".

The Anglo-Saxon-Celtic Israel Belief

(Continued from page 2)

Relatively modern Bible and historical research has disclosed the fact that the Anglo-Saxon-Celtic peoples are the actual descendants of the "House of Israel," or the "Northern Kingdom of Israel, as distinct from the Southern Kingdom to which the Jews belong. And that is what we believe. We find our belief supported by history, ethnology, philology and heraldry, as well as by the clear teachings of Scripture.

We believe the time has come when the lost Israel "nation and company of nations" (*Gen. 35:11*) is being found and positively identified. Only one race today answers in every detail to the Bible picture of Israel "in the latter days," and that is the Anglo-Saxon race—the British Empire and the United States of America. They possess what Israel was to possess and they are doing what Israel was to do. The "identities" of this race with Israel are so many and so pronounced that one who re-reads his Bible in the light of this great Truth will make discoveries that will cause him

to give this subject most serious thought, especially in view of what is happening today. The Gentile kingdoms of the world are being broken, the time of Israel's captivity is terminating, the old Gentile social order is being overthrown, and the world is being prepared for the coming and reign upon the throne of David of our Lord and the restoration of His Kingdom in the earth (*Zech. 14:9; Lk. 1:32, 33*). "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (*Isa. 2:2-5*.)

We look for a closer co-operation between America and Great Britain, as well as between all the sections of the scattered Israel race (*Ezek. 37:22*) and we believe this Israel people must and will, under God, lead the world out of the chaos which now afflicts mankind (*Isa. 2:1-4*). After much chastisement for their sins, the favor of God will again be upon them, for the blessing of the world. "I do not this for your sakes, O House of Israel, but for My Holy Name's sake." (*Ezek. 36:22-32*.)

MONTH AFTER MONTH in this publication these all-important matters are discussed, including the various phases and development of the present raging war as shown in the Scriptures. This is not the publication of a sect, nor a cult. We are Christians of many denominations who have formed a non-profit educational center with the single purpose of getting the Bibles of America opened to their complete truth—stressing particularly the neglected truth of the identity of Israel; which opens to one's understanding that vast hemisphere of national and prophetic truth which we must all sometime take into account. Obviously no single issue of DESTINY Magazine can be complete in a discussion of these things. Interested persons are therefore invited to read it regularly, and to correspond with the publishers regarding previous issues and the many books and booklets which we have on the subject.

The Last Revolution

THE re-election of President Roosevelt, for a third term, is the most startling and most far-reaching event in modern American history! 26 million people applauded it, while over 21 millions were stunned by it. Yet very few of those 48 million voters realize the full significance of this third term election. Only in the Light of Prophecy and our revealed Destiny, can we understand the real meaning of this re-election.

The mass of our people will scorn and ridicule the idea that Divine Prophecy has anything to do with the election of a President; yet they will see stranger and more unbelievable things come to pass within the next six or eight years. This precedent-breaking re-election was of itself a fulfillment of Prophecy and an unmistakable proof that our Republic, as it was before 1932, is a thing of the past, never to be revived again.

In the first edition of my book, "The Great Pyramid's Message To America" (printed before the presidential election of 1932), I pointed out that Pres. Hoover was the 30th President of the United States and thus completed a definite cycle in American history. For the number 30 in Scripture and in ancient chronology is a complete unit—a Golden Cycle. As with 31 begins a new cycle, I concluded that if Mr. Roosevelt were elected, he would, as the 31st President start something new in American history and assume the powers of a dictator. Everyone must agree that he started something new with his "New Deal"! In 1933 he was hailed by Big Business as well as by the unemployed as a "deliverer" and "dictator" of America; but when he started to "dictate", then bitter opposition arose, manifested now by almost 22 million opposition votes in the last election.

Some years ago I interpreted Pres. Roosevelt's New Deal experiments in the light of Pyramid Prophecy, which had indicated that the 31st of January, 1933, would see the beginning of a new social order in America. Later, in "The Real Issue of 1936," I pointed out that we are headed for a socialistic state and that never again would big capital control America, nor a Republican President sit in the White House. Despite all the press campaign against Mr. Roosevelt and despite the Literary Digest poll, he was

FREDERICK HABERMAN

re-elected by the greatest landslide in the history of American politics. Our destiny called for the re-election of Franklin D. Roosevelt.

In my recent book, "Armageddon Has Come,"* I reviewed Mr. Roosevelt's record and that of the New Deal, and wrote on page 86 of the second edition, "Therefore any political party that is aiming to balance the budget and to curtail federal help to the helpless; that is aiming to let private industry employ more men; that is aiming to return to private interests the development of the nation's water power and natural resources; that is aiming to return to the gold standard—is doomed to defeat in the next election and forever after. The philosophy of the Old Deal is obsolete in these days of plenty when machines can produce more than people can buy."

Pres. Roosevelt's re-election has demonstrated the accuracy of my prediction, based upon Biblical and Great Pyramid Prophecies—not because I wanted it to be that way but because it was to be that way. Those Prophecies indicated that the years between 1928-1953 would see the end of this age of gold and greed and would also witness the birth-pangs of a New and Better Day.

The mass of our people who have never heard of Prophecy, of course do not know that. But it seems that even thousands who have studied Prophecy and who have read my writings *cannot get it into their heads that the end of the age is here!* Pres. Roosevelt's startling re-election is another proof of it, whether we like it or not and so is the destruction that is overtaking Europe—we do not like that either.

It seems that to many people, great pyramid prophecy is only "Fiction," because it does not agree with their theories nor desires; but the realities are staring them in the face—for one disaster is following another every day and will continue until what has been prophesied is accomplished.

Let me point out earnestly to those irreconcilables who are so bitterly opposed to Pres. Roosevelt and his New

Deal policies—particularly those whose hearts are set on their investments, stocks, and mortgages—that the saving and hoarding of money is contrary to the teachings of Jesus Christ, whose name millions of us profess to honor. Our profit system, as practiced, giving every individual the right to collect as much as possible, is organized selfishness and is in direct contradiction to the teachings of Jesus Christ, who told us, "Love thy neighbor as thyself." Our greedy capitalistic system is a travesty on the open-handedness of God's system.

How can we call ourselves Christian and yet break the most basic of God's commandments and laws, by the saving and hoarding of money and investing it at usury, when millions of our neighbors are living in poverty and want?

Money should be only a medium of exchange—tickets, merely to move goods from the producer to the consumer and never something to be saved, hoarded and worshipped, as mankind is doing. The saving and hoarding of money may have had its place in the past, in the age of scarcity, but in this machine age it has become obsolete and it will become a crime in the Kingdom Age that is ahead of us, punishable by extinction.

If this is revolution, then let it be so—This is the last revolution and it will continue until this poor distracted world will stand right-side-up and until every human being can share in the abundance which God has provided, and which our power age can produce. The principles of this last revolution were taught 19 centuries ago by Jesus Christ, but man has been too selfish to apply them. Now the time has come when our generation must put them into operation, or else perish in a deluge of blood and destruction.

Let me earnestly advise those millions of people who hate Pres. Roosevelt, because he interferes with their investments and profits, that they can no more bring back the old age of gold and unbridled liberty than they can stop the hand of time and progress.

The Old Deal—The Old Order—is dead, never to be revived again. Our whole capitalistic system has become obsolete; it is receiving at present a "shot in the arm" through the war boom, but

* 116 pages, flexible cloth cover, \$1.00. Obtainable from Destiny Publishers, Haverhill, Mass.

as soon as the war is over there will be no profits for anybody; for countless millions will be unemployed and the world will be bankrupt. Our economists can see nothing else but chaos after Hitler is defeated. However, most of our economists pay no attention to Divine Prophecy.

The millions who were disappointed at the election will, under the leadership of Mr. Willkie, form an opposition and thus perform a valuable service to America during the next four years—by curbing Mr. Roosevelt.

I am sorry, however, to tell the Opposition Party that any hope of regaining power in 1944, to restore the days of rugged individualism, is a vain hope. The world is moving forward and never backward.

The Prophetic indications are that Pres. Roosevelt will be re-elected in 1944, for the Second World War will then still be in progress and will be approaching its climax. In all probability a dictatorship will then be in existence in America. If Mr. Roosevelt is not able and not living in 1944, then Mr. Wallace will carry on until. . . .

The 1944 election may be the last one our nation will have, for Pyramid Prophecy seems to indicate that between the years 1945-48, a Divinely appointed and directed government will be established over America and Great Britain, foreshadowed by the suspended apex stone of the pyramid on our Great Seal (for further information on this fascinating subject, turn to chapter XIII of my book, "Armageddon Has Come.")

Human government has failed and we are witnessing that failure today in unparalleled chaos. Human government has failed because of human selfishness. Of Christ's command to love our neighbors as ourselves, we have made a mockery. Every form of human government has been the rule of the strong over the weak and of the rich over the poor. If our democracy were a success, then we would not have one third of our people "ill-housed, ill-fed and ill-clad," as Pres. Roosevelt declared, while the banks are bursting with money and food is going to waste. For every millionaire, we have a thousand paupers. In England, the so-called home of democracy, we find rows of squalid tenement houses for every baronial mansion and deer park. However, this war is levelling things down in Great Britain and a great shaking is also in store for America.

David Davidson, the great English authority on the Great Pyramid, stated

recently, "The Great Pyramid's revelation foreshadows that changes in the sociological order of a more revolutionary nature will take place rapidly during the next 13 years, and what now has passed as authority will shortly be shaken and removed, displaced by the Higher Authority of the unseen Universe of God."

One of the problems facing the new Administration will be whether to go deeper into debt by raising the debt limit to 65 or 75 billion dollars, or to issue national currency. The President has already the power to issue 13 billion dollars of new currency, if it is necessary. So far he has not used that power, because he still believes in issuing bonds, on which the people have to pay interest. A resolution has already been introduced into both houses of Congress (S. J. No. 188, and H.R. No. 391) to return to Congress the power to issue national currency. It was shelved by the present Congress but is bound to be introduced into the next Congress and it's going to produce a battle royal between the money lenders and the people. Already the cry of "inflation" is in the air. There is going to be weeping and gnashing of teeth when Uncle Sam begins paying his debts with new currency instead of with bonds. If a billion dollar's worth of bonds are sound and safe, guaranteed by the resources of the nation, then a billion dollar's worth of national currency are just as sound and safe. The reason why the money changers object is that the bonds draw interest for them, while direct currency does not. As it is, the bonds are drawing less and less interest and may soon be taxed also*—so national direct currency is bound to come.

That will be the death blow to the capitalistic system—in its present form—in America. Communism has already destroyed it in Russia. Hitler has destroyed it in Central Europe. It is also rapidly coming to its end in Great Britain, where it is being taxed out of existence. England has lost her vast investments in Europe and also in China. The rest of her world-wide investments she has to liquidate rapidly to pay for the enormous war expenditures. British wealth and earning power depends upon her shipping and factories; they are being rapidly destroyed—particularly the latter. Thus, the British can see the end of their vast world-wide investments and commerce that constitute the strength of the British Empire.

* This article was written in November. Since then taxable treasury notes have been issued.—Ed.

The warning of the Apostle James is in the process of being fulfilled:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth . . . Be patient therefore, brethren, unto the coming of the Lord." (James 5: 1-4, 7.)

Let me advise those who object bitterly to New Deal regulations on their business and investments, that within the next eight years all their savings and holdings will lose their power and much of their value. For great revolutionary changes are ahead in both spiritual and economic spheres. Christian investors should see to it that their treasures are placed where neither moth nor rust can corrupt them, as Christ advised us to do. Let them invest their treasures in that Kingdom which is coming; for whosoever would save his treasures shall lose them and whosoever shall lose his treasures for Christ's sake and for the Kingdom's sake, shall find them.

This is the Harvest of the Earth—the Judgment of the nations; the Scriptural Armageddon has come!

Democracy has also been too selfish, inefficient and slow to save Europe from the dictators. The First World War was fought to establish democracy in Europe, and 42,000 American boys died for it; yet, after a democracy was established in Germany it was abandoned to the wolves. Every historian knows it.

The American people did not support Pres. Wilson when he demanded a just peace, based upon his 14 principles. Only an Armistice was signed on the 11th of November, 1918. At Versailles two members of beaten and humiliated Germany had to sign what the victorious Allies dictated to them, and out of that "dictate" arose the dictators of Germany and Italy. "Whatsoever a man soweth that shall he also reap."

If the Peace of Versailles had been based upon goodwill toward all men and upon Christian love and forgiveness, there would never have been a Hitler and the sacrifice which our American

youth made in Europe would not have been in vain.

The last war did not settle anything, but left more problems in its wake than existed before. Neither would the defeat of Hitlerism, in a few years, settle the problems of this world, for a sudden ending of this war would leave more people unemployed both in Europe and America than there were in 1933, and bring on more chaos than we have now.

I do not mean for one moment that either Communism or Hitler's Totalitarian order will become the rule of the nations—but I do mean: that the present struggle, before it is done, will so purge Democracy that it will be something entirely different from what it is now, for Democracy can only succeed when it is based upon Christian love toward our neighbors and not upon selfishness.

A Divine form of government will soon become manifest to curb human selfishness, to make available the bounties of this power age to all mankind and to allow every man to live "under his own vine and fig tree." The Prophecies of Scripture proclaim such a form of government.

America is going to the help of Great Britain. On the 3rd of September, 1939, Great Britain and France declared war on Hitler; a year later on the 3rd of September, Pres. Roosevelt threw down the gauntlet to Hitler by signing the destroyer deal with Britain. American sympathy is with their Anglo-Saxon kin. To all intents and purposes, we are already at war with the Axis Powers, for our destroyers, airplanes, guns, and munitions are killing their people. Many people over here believe that we can be of more help to Britain by supplying her with airplanes and munitions, than by declaring war, in which case we would require more for our own forces and be able to send less over there. Our nation is most likely to get into war with Japan and thus also with Germany.

During the last war Great Britain, France, Russia, Japan, the U.S.A., and practically the whole world was fighting Germany. This time the tables are reversed;—all of Europe is now allied with Hitler or controlled by him and so are Russia and Japan lined up against Britain. The latter is now at a great disadvantage. Her navy is smaller than it was during the first world war. In the spring of 1917, Britain was almost forced to sur-

render, due to destruction of shipping by German submarines. Those submarines had to operate a long way from their German bases; this time they are operating from the Atlantic ports of Norway and France.

The German air force is bombing British ports, factories and cities every night; the Royal Air Force is retaliating in kind. But while the British have to send their air fleets all over Germany and the occupied countries and along a thousand miles of coast line harbors from Bergen to Bordeaux, the vastly larger air force of Germany can concentrate upon the small British Island.

The "Washington Merry-Go-Round" of November 14 reported: "The uncensored facts reaching here in the diplomatic pouch indicate that the British cities are taking a far worse beating than the public realizes. The destruction of Coventry was just one eye opener . . . Despite this heroism, the American public might as well look the facts squarely in the face—namely, that few people in Britain would continue this suffering, if they were not confident that very vigorous major help was coming from the United States. In fact most of the British people, much as they are suffering do not have any full idea of the danger which the Empire faces. Two main categories of information are held back from them: (1) The amount of damage done to factories, especially munition works; and (2) the terrific toll of British shipping."

It is a question how long poor England can hold out under this terrific pounding. The British government is very much concerned about the shipping losses, for they cannot be replaced except by building in America and that will take years. Even if we went into the war openly, it is a question of how many of our destroyers could convoy shipping to England in time to save her.

However, Hitler is not alone threatening the British Isles, but is also planning to attack the British life-line in the Mediterranean. At present he is allied with Italy, Japan, Rumania and Hungary. Bulgaria is also likely to join the Axis and so is Jugo-Slavia, for it would be useless for them to resist the German steam roller. Russia still seems to be a great enigma, yet according to Scriptural Prophecy, Russia is an enemy of Great Britain, in the final struggle. Therefore any attempt on the part of the British and American governments to win Rus-

sia, is a vain hope. Stalin is said to be afraid of Hitler's armoured divisions invading his country. Besides the question arises: *Is British and American Democracy and Liberty to be saved by Russian Communism?*

It is still uncertain which way Turkey will go, but she will be greatly influenced by Russia's attitude. Most of the Turkish army is said to be concentrated in Thrace and therefore, very much exposed to German assault, and with their backs against the Bosphorus. Once the Turkish army is destroyed in Europe then Asiatic Turkey would lie open to a German advance southward. Such an advance is not likely to come before next March. We may then see a rapid drive toward the Iraq oil field, Palestine, the Suez Canal and Egypt, to help little Mussolini, whose brave army seems to be stuck in the Lybian Desert and marching backwards in Greece at the present.

To bring that about, it will be necessary for Hitler's forces to take Gibraltar and close the straits, in order to bottle up the British fleet; for it is the fleet that is mainly responsible for Italy's defeat in Lybia. As Gibraltar can probably hold out for a long time—and Britain will defend it desperately—it does not now appear, in view of the present Italian reverses, as if Hitler's drive to the Near East could materialize for some time to come.

Great Pyramid Prophecy seems to indicate that Great Britain is facing a grave crisis next April, May and June. That crisis is now developing in the British Isles, threatened by German bombers, submarines and with invasion.

The Prophecies of the Bible indicate that Britain faces "a time of trouble such as never was since there was a nation." But those Prophecies also provide a remedy to overcome that trouble. * It would be well for our people to study them and listen to their warning. There is no doubt that Britain and America will listen to them as soon as Britain is overtaken by disaster.

The coming Summer will see the beginning of a spiritual revolution that will become mightier than the armies of the enemy.

What I have written here may sound very gloomy and pessimistic, but the outlook in Britain is already very gloomy and millions of Americans who were disappointed at Mr. Roosevelt's re-election

* See chapters 11, 12 and 13, "Armageddon Has Come."

feel the same way. To them the Great Pyramid conveys a warning and they had better heed that warning, for worse things are yet to come.

It is not what we want that counts, but what the Great Physician has prescribed to effect a permanent cure. Men have sown the wind and are now reaping the whirlwind. The struggle is not alone between Democracy and Totalitarianism, but the battle lines are running through every nation of Asia, Europe and America. The struggle is between the rich and the poor; between darkness and light; be-

tween Mammon and Jesus Christ.

Both Scriptural and Pyramid Prophecy have foretold these days of disappointment, disaster and Judgment. Christ predicted that man-made civilization would collapse, because it is built upon selfishness, greed and lust for power—and not upon His Laws, as stated in the Bible. What has been predicted is now rapidly being fulfilled before our eyes!

This is the end of the age—not of the world,—but the Old Order of greed and exploitation, that has been responsible

for all of human misery and for every war in history. This Old Order must be destroyed before the New and Better Order—the Kingdom of God—can be established upon this earth.

That is our great hope and the only solution for the world's problems.

Jesus Christ, looking down the vista of time to these days of confusion, said: "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

Living on a Basis of Certainty

ONE OF THE aspects of the present situation about which many of us are becoming increasingly concerned is that of finance. I have been making it my business during the last few days to make inquiries in quarters where one can expect to get reliable information, and I have ascertained that we are undoubtedly as a community just beginning to feel the financial strain of current events. Many are already finding their sources of income drying up and are wondering how they can face the future with its tremendous burden of taxation. Now, the last thing that I want to do is to exaggerate the situation or to aggravate existing lack of confidence by spreading abroad a spirit of uncertainty and depression. But it is necessary that we should look facts squarely and fairly in the face and summon all our resources, spiritual even more than material, to encounter the burden of the war on the economic front. And so I want to put before those of you who are feeling anxious about money matters some very practical considerations which will help you to meet and solve the inevitable difficulties of the present time.

The first thing that we have to recognize in trying to understand the meaning of the present situation is that we are passing through a period of transition from one economic and financial system to another. That which we have with us today is known in the Bible as Babylon, and the very word Babylon, or Babel, means confusion. And assuredly, confusion is of the very essence of our existing system with its slums, its unemployment, its poverty in the midst of plenty, its inability to distribute that

By ROBERT FIREBRACE

A Broadcast Talk from the Australian stations 2GB, 2HR, 2GZ and 2NZ.

which it can so abundantly create. Today, the system of Babylon is tottering to its fall, and its actual end is vividly described in the 18th chapter of the Book of Revelation. Its place will be taken by a new social and economic order known symbolically in Scripture as the New Jerusalem, in which justice, prosperity and abundance will be the distinguishing signs. But during the few years in which we are passing from the old order of things to the new there must inevitably be a certain amount of chaos, just as there is today in the sphere of world politics, where we also have to undergo a tremendous transition. This chaos must inevitably be attended by some suffering, which, however, can be greatly minimized by our attitude to the whole situation. If we realize that those of us who stay at home are *in* the war just as much as the men who have gone overseas, only on a different front and with different weapons, then we shall be prepared cheerfully to make the necessary sacrifices. It may seem a terrible thing that such a tremendous proportion of the wealth of the community must be given to the apparently unproductive work of war. And yet, from the point of view of God, this very burden of war finance is the weapon which He is using to demolish the old and bad Babylon system and clear the ground for the new. So when we pay our taxes let us realize that we are not only driving a nail into the coffin of Hitlerism, but also into that of an even greater and more insidious evil, the money power which for so long has dominated the fortunes of mankind

on earth. If we clearly understand the teaching of the prophets, and especially of the Book of Revelation, about this great change, then a very great deal of the burden of our anxiety will be taken away. For nothing adds so much to the worry of a situation as the feeling that we are in a fog, not knowing whither we are going.

But, meanwhile, we have to face the ever-present difficulties of balancing our domestic budgets. Our incomes may be much reduced and there may be definite signs of their becoming smaller still. How, then, are we going to pay our way and meet the innumerable liabilities which life imposes on us? Now, the Bible, which is the most practical book in the world, has a great deal to say about this. Our Lord, Who was a Teacher dealing with the realities of every-day life and not with cloudy speculations, dealt very definitely with the problem of financial anxiety. Let us take one passage only, that in the 12th chapter of St. Luke. Here Christ tells His disciples, "Dismiss all anxious care for your lives, inquiring what you are to eat, and for your bodies, what you are to put on. For life is a greater gift than food and the body is a greater gift than clothing. Observe the ravens. They neither sow nor reap, and have neither store-chamber nor barn. And yet God feeds them. How far more precious are you than the birds! . . . Observe the lilies, how they grow. They neither labour nor spin. And yet I tell you that not even Solomon in all his splendour was as beautifully dressed as one of these. But if God so clothes the vegetation in the fields, that blooms to-day and to-morrow will be thrown into the oven, how much more certainly

will He clothe you, you men of feeble faith!

"Therefore, do not be asking what you are to eat nor what you are to drink; and do not waver between hope and fear. For though the nations of the world pursue these things, as for you, your Father knows that you need them. But make His Kingdom the object of your pursuit, and these things shall be given you in addition." (*St. Luke* xii, 22-31.)

I make no excuse for quoting most of this passage, and every word of it should be pondered and weighed by Christians faced with financial problems until the message has become part of the very texture of their mind. Now notice what Christ actually says: He promises them that if they are setting their minds and wills on forwarding His Kingdom, God will provide for their material needs. Note the condition: it is only if we are giving our lives wholeheartedly to Him in complete surrender and self-dedication that this promise applies. God does not promise to maintain those who are making the pursuit of material rewards the principal object of their lives. And furthermore, He does not promise to provide luxuries, but just those things which are necessary for the maintenance of life. But this by no means indicates just a bare level of subsistence. For God knows that those who are working for Him need many things besides the bare necessities if their work is to be efficiently conducted. And so, if we are doing His will, we can rely on this promise of maintenance, not necessarily at the level on which we have lived in the past, but on one which is sufficient to meet our real needs of body, soul and spirit. The vital condition, however, is that we should not worry but have abundant faith in the overflowing bounty and goodness towards us of our Heavenly Father.

But, you will say, this is all very well, but it does not work out in practice. Now, this is just where I beg to differ. Have you never heard of George Muller, of Bristol, one of the greatest Christians of modern times? Here was a man who lived out this principle of utter dependence on God with the most wonderful

results. Starting from literally nothing, he built up those great orphanages which bear his name and which house 2,000 orphans, relying for their every need on the provision of God. Time after time it seemed as if the work would have to close, but invariably in answer to the faithful prayers of its founder the necessary food or funds, as the case might be, would arrive, and never once did the orphans lack a single meal. And another equally great man, Hudson Taylor, founded and maintained one of the greatest missionary enterprises of modern times, the China Inland Mission, on exactly the same principle of faith and prayer.

Nor is this provision of God for His people reserved for those who are doing specifically religious or philanthropic work. Only this week I was talking to one of Sydney's leading professional men, the head of a large and important firm. He told me that for years past he has tested this principle out in practice until his faith in the unfailing provision of God had become so strong that nothing could break it. Time after time, he said, God had met his needs, providing large sums of money just when they were necessary to meet liabilities such as income tax, and now he had not the slightest fear in these uncertain times, even though his business, like those of many other peoples, was being seriously affected. It does not matter who you are or what you may be doing; if you are in the place where God has put you and are endeavoring to serve Him and your fellow men faithfully, then this wonderful promise contained in the 12th chapter of *St. Luke* is for you if only you have the faith to claim it. I do not say that you will not be tested; that is inevitable, for how otherwise could your faith be strengthened? But you will never have to undergo the dismal experience of seeing yourself, and worse still those dependent on you, suffering through lack of the necessities of life. And after you have lived on this basis for a time you will have such a certainty of the loving care of God for you that external troubles and anxieties will seem but a trifle.

Before I close, however, I must point out that if we are to become God's stewards, which is what this life of faith and dependence really means, we must comply with the two great fundamental necessities in a steward, namely, honesty and frugality. Many of the people who today are voicing their anxieties about the future are letting their bills run up for months on end to the grave inconvenience of the tradesmen who supply them. I have been horrified to find out how widespread is this practice which, in the sight of God, is nothing less than robbery. One wonders how people who are content to live on the working capital of those whom they nevertheless regard as their social inferiors can possibly retain their self-respect. We can be absolutely certain of one thing, which is that those who wish to rely on God's great promise of provision must be scrupulously honest in the satisfaction at the due time of all their obligations.

And this brings me to the second great requirement of the steward, namely, frugality or carefulness. God does not want us to be stingy or niggardly, but we must avoid extravagance and waste. Many of the people who do not pay their bills promptly are wasting that money and more on utterly unnecessary luxuries. One does not need to walk very far through our city streets to see examples of money being thrown away in senseless waste and extravagance.

To conclude, then, we can all face the future with confidence as long as we have brought our lives into line with God's purposes. If we have not we must expect to grow more and more anxious and to find our affairs plunged into ever-increasing confusion until we learn the only true way. With all the power at my command I counsel you to be guided by the experience of those who have lived and are living their lives on this basis of Trust and find it to work. Be not afraid, cast your burden of cares and anxieties upon God and make the great discovery, the greatest that any man can make, that you have a Father in Heaven Who will never fail you nor forsake you.

Have You Ever Read It?

BIBLE ECONOMICS are receiving more and more attention during these years of transition. A stimulating introduction toward the study of the Divine economic system is *The Economic Law of the Lord*. Ever since Mr. W. J. Cameron gave this outstanding address in the Masonic Temple in Detroit in 1933, thousands of copies have been purchased every year by Americans everywhere. In small booklet form, it is available from Destiny Publishers, Haverhill, Massachusetts, and is only 10c, postage paid.

A Study in Revelation

Part 12: The Third Woe

IN THE opening of the Seventh Seal John saw seven angels who received seven trumpets. The historical period of the trumpeting of the first four of these angels covered the events that transpired in the Imperial Roman Empire from 396 A. D., to 622 A. D. The remaining three trumpets are described by John as *Three Woes* that come upon the inhabitants of the earth. We saw that the First Woe began with Mohammed's flight from Mecca in 622 A. D., which date is the beginning of the Hegira. The three woes in their order, therefore, cover events from 622 A. D., to the end of the present age.

The First Woe depicted the rise of the Saracens and extended to the beginning of the Ottoman Empire in 1299 A. D. The Second Woe started with this Ottoman Empire and will not end until the resurrection of the Witnesses and when the Eastern question will be settled once and for all time. During this Second Woe John saw the coming of the Reformation and listened to God's call to Israel to arise and perform Kingdom tasks. He saw Israel perform those tasks, and as this Second Woe began to close he listened to the modernistic attack upon the Bible. He watched the results of that attack and saw the slaying of the Two Witnesses, then later, their resurrection and final ascension into heaven. All this has been reviewed in detail in our study of this remarkable Book of Revelation and now the Seventh Angel is about to sound his trumpet and the Third Woe to begin.

Cometh Quickly

There is no prolonged delay between the ending of the Second Woe and the reaching of the climax of the ages as described in this Third Woe. The previous two woes covered centuries of time. This Third Woe is not to be of such long duration. The statement is made, "The second woe past, The third woe now speedily approaches." (*F. F. Trans.*)

"And the seventh angel sounded; and there were great voices in heaven." In this statement by John we have a most

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interesting departure from the previous methods used by him in describing the results of the blowing of the trumpets by these angels. In the previous six cases he describes turmoil, war, and destruction, but when the seventh angel begins to sound his attention is immediately centered upon extraordinary events that are taking place within the Kingdom. During the description of this Third Woe John alludes to the chaotic world situation, but fails to detail world happenings during its duration. John evidently is fascinated with the results that follow the resurrection as a great spiritual awakening stirs the Israel nations to their profoundest depth.

Loud Voices

Where is this heaven in which John hears loud voices? Heaven, as was shown in Part Three, is none other than the Kingdom or Israel Encampment.* Therefore, it is within the Israel nations from whence comes the noise, as loud voices are raised declaring a message so important that John's attention is taken from the world situation and riveted upon this phase of Kingdom activity under this Third Woe. What, then, are these voices in the Kingdom that are described as *great* or *loud* by John? Also, what is the cause that produces these voices?

The Effect of the Resurrection

The Second Woe closed with the resurrection of the Witnesses and the dead in Christ coming forth from the graves to be followed by the fulfillment of 2 Thessalonians 4:13-18. The effect of all this electrified men as Christians are galvanized into action through an earnest and burning zeal to proclaim the truth. It could not be otherwise, for now the Scripture has been demonstrated true beyond question of refutation and the age is closing. The immediate results within Israel are manifested in public declarations of the significance of these events

by those who know and understand the prophetic word. Great public mass meetings are called and the radio is used as men and women turn from the trivial things of life and give heed to the solemn message now proclaimed in no uncertain terms which John hears as a *great voice*.

The Proclamation

This is the message to which John listens as it is proclaimed throughout the Kingdom; "The Kingdom of the world has become that of our Lord and His Messiah; and He shall reign in the eternities of the eternities." (*F. F. Trans.*)

The entire Israel people are stirred and awakened and the facts propagated by the loud voices within the Kingdom are now taken up by the leaders in Israel as "the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God. Saying, We give thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned."

Excitement Within the Kingdom

There is only one thing that could have aroused men within the Kingdom to such a state of expectancy, to the exclusion of events outside of Israel, which external happenings have taken second place in their thoughts with the beginning of this Third Woe. That would be the fulfillment of the miracle of the resurrection.

The extraordinary happenings climaxed by this resurrection has made possible the proclamation throughout the Kingdom of the coming of the Lord and the establishment of His reign and rule. The whole Kingdom is agog with excitement and it is this agitation within the Kingdom that has attracted the attention of John, rather than the clash of armies as the war increases in intensity. Surely there is nothing else which could produce such an awakening within Israel as would result from the resurrection of the dead and the ascension of the living and the dead. Here, then, is

*See Part 3, which appeared in *Destiny* for April, 1940.

the cause of this tumult within the Kingdom, described by John as loud voices.

We will have to wait the passing of time to give the verdict as to the detail, yet of this we are certain the events closing the Second Woe are of such a stupendous nature that the entire Kingdom people are aroused to such a state of excitement that great voices are heard throughout all the Israel lands and there is no doubt in the mind of anyone as to the significance of what has taken place.

The Nations Outside of Israel

For a fleeting moment John gives us a glimpse of the condition in the midst of the nations outside of the Israel Commonwealth. "And the nations are angry and thy wrath is come." Immediately following this statement the Apostle returns to the subject that caused all the excitement in Israel, using these world conditions as a sign of the coming of the very thing that has so excited God's people Israel. He says in connection with this time, when the nations are angry that it is also "The time of the dead, that they should be judged."

The Giving of Rewards

The very fact that John states it is the time when the dead are to be judged is a clear indication that the resurrection has taken place, for judgment cannot come until that event has occurred (See Daniel 12:2; John 5:28-29). Coupled with this fact is the apostle's further statement "thou shouldest give reward unto thy servant the prophets, and to the saints, and them that fear thy name, small and great."

But here also rewards cannot be given until the age closes and the resurrection has taken place (Matthew 13:41-43; 25:31-46). The resurrection, then, must have become a reality with the opening of this Third Woe. No wonder that all Israel is in a high state of excitement and a multitude of voices is raised in their midst proclaiming the coming of the King and the establishment of a new and righteous order.

Destruction of Evil

In this day of His wrath John says of Him, "And shouldest destroy them which destroy the earth." This is the day which John saw in vision as depicted in the closing scenes of the sixth seal when the kings of the earth and the great men, and the rich men, and the chief captains and the mighty men, and

every bondsman and every free man hid themselves in the dens and the rocks in their desperation to escape from Him that sat on the Throne and from the wrath of the Lamb. "For the great day of his wrath is come; and who shall be able to stand," but they cannot escape, for destruction awaits those who destroyed the earth.

Thus succinctly is stated the climax of the judgment upon all evil doers and aggressive peoples and nations who now come to the end of their evil career as the age closes. This is borne out by the fact that as the Third Woe begins the proclamation goes forth "that He shall reign for ever and ever."

The Ark of His Testament

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament (or Covenant)." Now the Ark of the Covenant in the midst of Israel was always the sign of God's presence with them.

The resurrection has occurred and this has resulted in the awakening of His people to spiritual values. With that awakening the Temple which John was told to measure*, and which is the ultimate completion of the Israel organization, in conformity with all of God's plans for Kingdom perfection, has now become a reality. As a result the nations around Israel come to a full realization of this truth and thus the temple is opened.

The Ark of the Covenant, or of God's promises to His people and the evidence of His presence in their midst is now fully recognized and accepted. Israel's enemies are overcome as Jesus Christ takes over the Throne of His father, David, and establishes righteousness and justice in the earth.

The World Apart From Israel

The description of the events under the first two woes shows disaster, war and bloodshed on the earth. The events under the Third Woe are to be no exception insofar as the nations external to Israel are concerned. The mere fact that John is primarily interested in the affairs of Israel and particularly in the results following the resurrection and spiritual awakening, to the exclusion of the stirring events beyond the confines of the Israel Kingdom, does not mean that these external events are of no moment or importance.

*See Part 10, DESTINY for November, 1940.

Isaiah vividly describes the contrast between Israel at the time of this great spiritual awakening and the state of the nations around her. He says to Israel, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." The apostle then paints, in contrast, a graphic picture of the conditions of the nations around Israel at that time, "For, behold, the darkness shall cover the earth, and gross darkness the people." This is to be when "the Lord shall arise upon thee (Israel), and his glory shall be seen upon thee." (Isaiah 60:1-2.)

In the great awakening the disturbances around Israel fade into insignificance as the Glory of the Lord comes upon them, John takes note of these disturbed world conditions in referring to the fact that the nations are angry. However, he treats those conditions as a sign of the times when the resurrection would occur, destined to take place when war and conflict are afflicting the nations of the world.

The Third Woe

The electrifying effect upon His people in the events within the Kingdom and the disastrous happenings among the nations, during this Third Woe, are summed up in John's description of these turbulent times, in terms denoting a terrific storm, causing great destruction; "And there was lightnings, and voices, and thunderings, and an earthquake, and great hail." John here has blended the symbolic with the literal for nature is to contribute her part during this Woe in bringing judgment upon men.

Events of this Third Woe

What is the nature of the events in the rest of the world during this Third and Final Woe? The First Woe covered the Saracen invasions. The Second Woe had to do with the period of activity of the Ottoman Empire and ends with the final settlement of the Turkish question. Both of these Woes brought trouble to all nations and were a scourge upon an apostate Christendom. With the modern advent of the beast from the pit a greater apostasy has settled down upon an indifferent Christendom today as the events of the Great and Terrible Day of the Lord break upon organized Christianity void of spirituality.

During the days of this final and last great apostasy evil forces are moving to overcome righteous influences as dictators prepare to strike a decisive blow at

the ethical standards and principles of Christianity. The spirit of the Dragon, Beast and False Prophet are making war against God and against His Anointed. The climax of this conflict will be reached as the triumphant return of Jesus Christ brings defeat to all aggressors.

Predominant in this Third Woe is its red and atheistical phase of activity. But though Ezekiel, Zechariah, and Joel tell of the severity of these attacks against His people, yet in the face of this enemy aggression John records in detail only the result of the great miracle that awakens Israel to spiritual values. This miracle is timed to occur as the Second Woe ends and the Third and final Woe is about to break, in all its fury, upon the inhabitants of the earth.

The Objective of Aggressive Nations

The one main objective of these aggressive nations, who have confederated together against God, is the destruction of His people Israel (see Psalm 83). We know that the Anglo-Saxon-Celtic peoples are Israel today, but in order to have a clearer picture of international moves it is necessary not only to identify and locate the Kingdom people—but that the ancient enemies of Israel be identified also. It has always been the desire on the part of the enemies of His people to annihilate Israel. Today these same enemies represented in modern nations are moving against the Anglo-Saxon peoples with the same purpose in mind.

Two Groups of Enemy Nations

The Bible clearly records two antagonistic groups of enemy nations who, throughout the ages, fight against His Kingdom people. It is as important to distinguish between these two groups, in order not to be confused regarding events as well as the cause of their occurrence, as it is necessary to distinguish the difference between Israel and Judah in order to recognize God's dealings with His people.

The Babylonian Succession

The Babylonian succession of empires is one enemy group. Their desire is world domination and rule. Beginning with ancient Babylon and continuing to include continental European nations, this succession of Gentile Empires has carried on in conformity with Daniel's interpretation of the meaning of the

image which King Nebuchadnezzar saw in his dream. For centuries the Kingdom people have been in opposition to the aggressive policy of this succession of empires as Gentiles strove for world rule.

God's Enemies

There is another line of enemy nations (the Heathen) who are not content to contend for world rule alone. Their desire is the complete annihilation of God's people Israel. The final end of this combination of enemy nations is to be brought about by the intervention of God Himself in behalf of His people Israel. Because this is so John is more concerned with the spiritual awakening in Israel that enables God to come to her rescue than he is with the movements of the enemy during this Third Woe.

The Ancient Enemy

The final phase of this struggle against Israel is recorded in Ezekiel, chapters 38 and 39. But that this combination of nations is of old is little understood by the average prophetic student. The account states, "Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?" (Ezekiel 38:17.)

Here is a remarkable statement calling our attention to a long list of prophecies against this final combination of nations who, in this latter day, seek the destruction of His people Israel. In the eighty-third Psalm we have a most remarkable prayer offered for protection against just such a combination of enemy nations whose purpose is to annihilate Israel. This prayer closes with a request that God destroy them with His tempest and storm. This is exactly what God declares He will do to the combination of nations spoken of by Ezekiel.

But who are these whom the Psalmist declared hate God and have lifted up the head against Him and of whom the prophets prophesied during many years that they would come against Israel with the purpose of destroying her? The history of Israel reveals such an enemy who made an unprovoked military attack upon her in the wilderness.

Moses' Account

Moses records the fact of that attack and reminds Israel of her attitude towards this enemy, "Remember what Amalek did unto thee by the way, when

ye were come forth out of Egypt: How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and feared not God. Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it." (Deut. 25:17-19.)

This war was to continue down through the ages as shown by Moses, for he said, "Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation." The marginal rendering is, "Because the hand of Amalek is against the Throne of the Lord, therefore the Lord (this is God's controversy) will have war with Amalek from generation to generation." (Exodus 17:16.)

Balaam's Testimony

Amalek was called by Balaam the first of the Goyim (heathen) to attack Israel, "And when he looked on Amalek he took up his parable and said, Amalek was the first of the nations, but his later end shall be that he perish for ever." (Numbers 24:20.) Thus in the last days he shall be, as rendered in the margin, "even to destruction."

History of the Conflict

Throughout Israel's early history we find her at war with the Amalekites, these wars being recorded in Judges, in 1st and 2nd Samuel, in the Book of Kings and the Chronicles. The Psalmist includes them in his prayer as one of those confederated against God and His people Israel. That prayer is prophetically answered through Ezekiel as God details their latter-day gathering and final overthrow.

Outside of the mention of Haman's descent in Esther, the Amalekites are not again referred to by name. It is well to note that Haman's desire was the annihilation of God's people.

The failure to find the Amalekites again mentioned by name has led some to assume that they had perished, but God's prophetic Word speaks otherwise. Of no other people than the Amalekites do we find God Himself from His Throne, and for His Kingdom Israel, declaring He would wage war against them from generation to generation. Beginning with Moses, on through the

prophets, there is prophesied the final overthrow of a people whose hand is against the Throne of God. Modern Gog and Magog (Russia) with their confederates have turned against God and are making war upon Him. They are the heathen who are to be active in the closing scenes of this Third Woe.

Prophetic Prediction

Amalek made a treacherous attack upon Israel as she journeyed through the wilderness. Balaam prophesied that in the latter day their end would be destruction. The Psalmist prays against a confederacy formed to destroy Israel, naming Amalek among them, and God answers, through Ezekiel, that when in the latter days His people are again attacked in a treacherous move by the descendants of these confederated nations God will go forth and fight as He fought in the day of Battle.

The Psalmist says that Amalek and the confederacy are to perish by God's tempest and storm. Ezekiel tells us this is the manner of Gog's destruction. John, in describing the events under the Third Woe, depicts such a storm and tempest as the age comes to its close. Ezekiel says, "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. And I will plead against him with blood, and I will rain upon him, and upon his

bands, and upon the many people that are with him, an overflowing rain and great hailstones, fire and brimstone." (Ezekiel 38:18-22.)

Treacherous Attack

The first attack against Israel, when she was about to become a nation, was borne of treachery. As the age closes she will again be subjected to a similar treacherous attack when she is on the verge of awakening to spiritual values. The Psalmist records laughter from Heaven that will be far from pleasant to the ears of those who are in the ranks of the enemy. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." (Psalms 2:4.) The reason for this derision is clear, for as the time for Israel's deliverance draws near there comes the resurrection and God then moves to destroy the enemies of His people.

God Is Magnified

Within the Kingdom the resurrection has magnified God, demonstrating the accuracy of His Word and the certainty of His promises. At this time Ezekiel tells us the heathen are moving to annihilate Israel so God moves against them and in the overthrow of Gog He will be known in the eyes of many nations. "And the heathen shall know that the house of Israel went into captivity for their iniquity."

Not only will the heathen know but *within* Israel, along with the spiritual awakening as a result of the resurrection, comes the knowledge that they are God's Israel when Gog and his hosts are destroyed; "So the house of Israel shall know that I am the Lord their God from that day and forward." (Ezekiel 39:22.)

The End of the Third Woe

The close of the Third Woe will see the fulfillment of Moses' prediction, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency!" (Deut. 33:29.)

"And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."

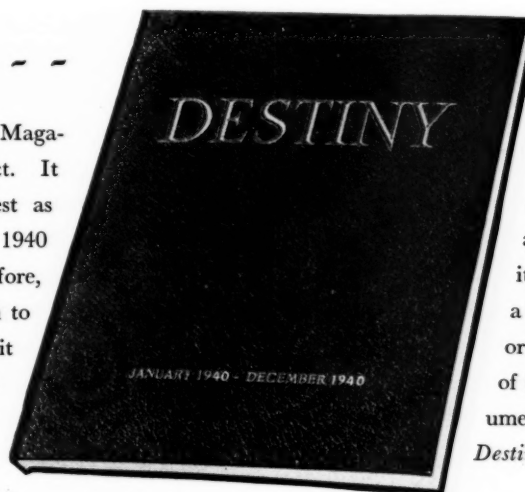
Chapter Eleven

Chapter eleven ends with the climax of events leading to the triumphant return of Jesus Christ, the glorification of His Saints and the establishment of His Kingdom. The balance of the Book of Revelation gives in detail the political, religious, and economic sphere of human and divine activities which end with the climax of the ages.

(Part 13 of "A Study in Revelation", to appear in the February *Destiny*, will deal with the birth of the King and the protection of His Kingdom.)

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One Man's Destiny

By C. R. DICKEY

CHAPTER III.

The Covenant Family: From Egypt to Canaan.

GENESIS, the book of beginnings, comes to a close amid scenes of tranquillity and blessings in the house of Israel. Through the influence of Joseph all branches of the covenant family enjoyed prosperity and prestige in Egypt, the land of their adoption.

"And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father." (Gen. 49:1-2.) Some of the remarkable utterances in this chapter will be used later as a means of identifying certain of these sons who figure prominently through their posterity in world affairs during "the last days."

With intense interest we follow the slow, measured tread of the funeral cortege as "a very great company" wended its way into Canaan and laid the body of Jacob to rest in the family burial ground of his grandfather Abraham.

We recall, too, the dilemma of Joseph's brothers, who, feeling that Joseph befriended them for his father's sake, now fear that he will deal with them as they deserve. But Joseph requited their betrayal with a supreme act of forgiveness: "Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them."

The years pass. "And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt." (Gen. 50.)

Thus ends the career of Jacob's most illustrious son. The head of the house of Joseph, by virtue of the strength and beauty of his character and by the magnitude of his wisdom, has long been listed in history's hall of fame among the greatest of the immortals. What happened to the covenant family after the death of Joseph, "and all his brethren, and all that generation?" Things went well with them for a time. "And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them." Then "there arose up a new king over Egypt, which knew not Joseph." From that time on the status and fortune of the Israelites began to change and they fell upon hard days of affliction; days of increasing bondage and persecution. As their position descended to the depths of degradation and suffering God began to raise up a leader among them to effect their deliverance.

This circumstance produced a brilliant leader whose influence is still a mighty force in the affairs of men. Over a period of 3500 years the greatest nations have never outgrown the need of Moses and the work which the Lord did through

him. Strange as it may seem on first thought, Christian nations will never see their dreams and hopes for a better world realized until the structure of their national existence is built anew upon the foundation laid by Moses.

The account of Moses' childhood is filled with all the romance and charm of a beloved fairy story. In his book, "Sermons On Biblical Characters," Dr. Clovis G. Chappell, writing of Moses' infancy, makes these pertinent comments: "This is one of the most stupendous happenings that was ever recorded. I doubt if there was ever a battle fought that was so far reaching in its influence. I doubt if all the fifteen decisive battles of the world taken together were of greater importance than this event that took place here on the banks of the Nile.

"It is a simple story. An Egyptian princess, with her attendants, has come to the riverside for a bath. To her amazement she discovers a strange vessel lying at anchor upon the waters of the river. . . . What was this cargo? A baby boy. He is waving dimpled hands and kicking chubby feet, and he is crying. And the vessel upon which he sails becomes a battleship. He at once begins to lay siege to the heart of the princess. He pelts her with his tears. He pierces her through and through with his winsome weakness. He cannonades her with his lovely helplessness till she capitulates and gathers him in her arms."

In a manner equally interesting the writer tells of the sister, watching in the background, whose offer to find a nurse resulted in the employment of Moses' mother as his nursemaid. Now note the confusion of the author as he writes of the mother: "And this Jewish woman was not a heathen. She was a faithful servant of the Lord. . . . The Egyptian princess is handing over the precious little bundle of immortality into the arms of a Jewish slave. And that Jewish slave is hugging her own child to her hungry heart."

How can any Bible student write so understandingly and beautifully about Moses and the princess without seeing another plain fact concerning his family? Exodus 2 begins with this sentence: "And there went a man of the house of Levi, and took to wife a daughter of Levi." Moses' father and mother were Levites; therefore, they couldn't possibly be Jews, or Judahites. Surely this fact makes Moses a Levite and not a Jew. To call the Levite Moses a Jew is as inaccurate as it would be to say that the British King is an American; or, that President Roosevelt is a Canadian. Modern literature is replete with careless references to Moses as a Jew.

This mention of Dr. Chappell's work is neither personal nor critical. His mistake is not exceptional. Instead it is a typical illustration of the lack of discrimination between the Jews and other branches of Israel. The Bible must be studied carefully in order to avoid confusion and errors regarding important truths. One should remember at all times that Moses was not descended from Judah and was not, in any sense of the word, a Jew—although he was a Hebrew, an Israelite and a Levite. Read Exodus 6: 16-27 and observe the emphasis placed upon the fact that Moses and Aaron are

among the sons of Levi. Unless a student keeps these distinctions in mind he will never be able to read the scriptures intelligently.

A popular associate editor of *The Dallas News*, Dr. J. J. Taylor, who calls his column and himself "State Press," writes: "If it is correct to ascribe the writing of Genesis to Moses it is no flattery to say that he was the first great reporter. He wasted no words in detailing tremendous occurrences. State Press couldn't have written Genesis without using up the whole Bible."

This came to mind while looking over the second chapter of Exodus and wondering how so much could be told in twenty-five short verses. The marriage of Moses' parents; his birth; his adoption by Pharaoh's daughter; his sympathy with the Hebrews, proving that the seed of family loyalty planted in his heart by his mother had not been uprooted by the splendor of a pagan royal house; his flight to Midian where he married Zipporah; and the birth of their son Gershom—all this, and more, in one brief chapter. And besides this, the writer took time to mention that the little ark in which the baby was hidden was daubed with pitch. It has been said that a geologist in the employ of a petroleum company reasoned that the use of pitch indicated oil and from this clue developed oil fields in Egypt.

"The children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob." (Ex. 2: 23-24.)

"Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. . . . God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I . . . And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey. . . . Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

"And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee." (Ex. 3.)

There are two elements here which have characterized God's dealings with Israel from their sojourn in Egypt to the present hour: first, when the Israelites call upon God, He hears and remembers the covenant; second, even before they call, God has a leader prepared through whom He guides them to safety and victory.

"And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: That they may

believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee." . . .

"And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say."

The greatness of Moses is revealed in no other way as truly as in his humility. Some years ago a friend was attending one of our leading theological schools. When questioned about his progress he beamed with enthusiasm and pride. He said that he could feel his confidence mounting under the inspiration of the professor of public speaking who had given the ministerial aspirants this slogan to be repeated many times daily—"I am the fellow who can put it over." The psychology of the slogan was designed for its magic, or hypnotic influence, like Coue's, "Day by day, I'm getting better in every way." The young man felt sure that he was headed toward fame and a big city church. Properly guided he would have developed into a strong Christian leader. It has been interesting through the years to observe his work and the ministry of others who passed through that seminary under the influence of the same impertinent slogan. In sermons they recommend one another's books highly and quote everything from Plato to George Bernard Shaw except the Holy Bible.

Let us see what provision God made to overcome Moses' handicaps. "Is not Aaron the Levite thy brother? I know that he can speak well . . . And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and I will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. And thou shalt take this rod in thine hand, wherewith thou shalt do signs."

What were the results of the plan? "And Moses and Aaron went and gathered together all the elders of the children of Israel: and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the Lord had visited the children of Israel, and that he looked upon their affliction, then they bowed their heads and worshipped." (Ex. 4.)

In this manner, through the urgency of a crisis, the covenant people—Abraham's family—united under Moses their divinely appointed leader. They began immediately to coordinate their efforts and mobilize their depleted resources to meet the exigencies of a mass flight from the land of the Pharaohs.

Moses first attempt to secure from Pharaoh the release of Israel ended in failure. "Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go." (Ex. 5:1-2.) This rebuff surprised and disappointed Moses. After learning that his approach to Pharaoh had served only to increase the plight of the people to an appalling extent he was overwhelmed in a sea of doubt and abject despondency. "Lord, wherefore hast thou so evil entreated this people?" he complained. "Why is it that thou hast sent me? For since I came to Pharaoh to

“speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.” (Ex. 5:22-23.)

It was a case of human impatience with divine wisdom. God had some object lessons in store for the Egyptians, beyond the knowledge of Moses, which could not be applied and digested over night. Apparent defeat at the outset was better for Moses. Rare indeed is the man who can keep his poise when success comes too suddenly. “But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.” (Ex. 7:4-5.)

The Lord had said He would return Israel to the covenant land. The time for that return had come. Pharaoh dared to oppose the will of God by declaring that he would not let Israel go. The tragedy of sin is that its judgments never fall upon the sinner alone. Pharaoh's opposition to God brought an avalanche of disasters upon a whole nation of people. How fitting is Shakespeare's familiar exclamation: “Man, proud man, drest in a little brief authority, cuts such capers as to make high heaven weep!”

One by one the judgments fell—immediately—and in rapid succession: contamination of the water supply, frogs, lice, flies, murrain, boils, hail, locusts, darkness and death (Ex. 7-12.) What a toll of anguish evil exacts of its victims! What stupidity for men to fight against the One who created them and the earth upon which they dwell! Under the pressure of each calamitous visitation Pharaoh promised to let Israel go if Moses would stay the plague. Then he repudiated the pledge the moment normalcy was restored. In this respect Pharaoh helps us to see ourselves as the Lord sees us. We think such conduct is contemptible in Pharaoh. But how many times have we made promises to God in the stress of illness, or some other trouble, and then promptly forgot all about them when the emergency passed?

“I will put a division between my people and thy people,” God said to Pharaoh: . . . “that ye may know how that the Lord doth put a difference between the Egyptians and Israel.” (Ex. 8:23; II:7.) The immunity of the Israelites from the Egyptian plagues is often resented by the kind of people who strain at gnats and swallow camels. They take offense on the ground that such a theory slanders God by making Him a partial God. It always excites wonder as to why individuals who discredit the Word of God become so alarmed and concerned about His reputation. However, Exodus 9:18-21 serves both to uphold the Word and to establish the impartiality of God.

“Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses: and he that regarded not the word of the Lord left his servants and his cattle in the field.”

It now becomes clear that immunity was granted to the ones who feared—that is, regarded and believed—the word of the Lord; and, who obediently met the conditions required by the Lord's representatives. Even the Egyptians

were spared when they believed God and obeyed instructions. Pharaoh himself could have averted all the judgments by turning to God in sincere repentance. It is true that most of the Egyptians did not join the Israelites in faith, but their failure to do so was not due to lack of opportunity or knowledge.

The awe-inspiring events of Passover night brought to a climax the series of judgments upon Pharaoh and his people. “And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.”

Death accomplished what nothing else had been able to do. It humbled stubborn hearts and wills; it broke the chains which bound Abraham's family to Egypt and sent them on their way to fulfill the next phase of the great covenant. Israel was spared in this manner:

“And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever.” (Ex. 12:13-14.)

Passover was then established to commemorate Israel's salvation on that fateful night. Its observance by Christian Israel is discussed in a later chapter.

The day of Israel's deliverance came at last. After 430 years “all the hosts of the Lord”—the family of Jacob—“went out from the land of Egypt.” Taking the remains of Joseph with them they followed a course charted by the Lord through the wilderness of the Red Sea. His presence guided them “by day in a pillar of cloud; and by night in a pillar of fire.”

But Moses was not yet done with Pharaoh. There is one final scene, a dramatic epilogue, before the curtain falls.

“And it was told the king of Egypt that the people fled: and the heart of Pharaoh and his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? . . . And he took six hundred chosen chariots, and all the chariots of Egypt, . . . and he pursued after the children of Israel, . . . and overtook them encamping by the sea.

“And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid. . . . And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? . . . And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show to you this day: for the Egyptians whom ye have seen today, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace.

“And the Lord said unto Moses, Wherefore criest thou

unto me? speak unto the children of Israel, that they go forward . . . And the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

"And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. . . . And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. . . . Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses." (Ex. 14.)

The miracle of the Red Sea crossing lies in the perfect timing of events. At the point where the Israelites crossed strong east winds, at intervals, still pile up the waters into a wall leaving portions of the sand dry for a time. A number of reputable travelers and writers verify this fact. Some have not only witnessed it but have actually made the crossing on land in the manner of the Bible version. The Egyptians must have known the waters would soon return to their level. How utterly foolhardy of them to plunge into the channel just in time to be engulfed by the swift, receding tidal wave!

It is important and opportune to review these familiar scenes in considerable detail because they are being reproduced on a huge scale in our world today. The major elements are the same now as then. Men opposing God's will are determined to crush His covenant people. They will heed no plea of reason and justice from God nor man. What is the solution? God gave the only answer possible when He permitted the Egyptian dictator and his hosts to exterminate themselves in the wind-swept waters of the Red Sea.

"So Moses brought Israel from the Red Sea." To what shall we compare the Exodus in order to appreciate the magnitude of Moses' responsibility and the generalship required to complete the gigantic undertaking? Let us consider it in relation to the evacuation of the Allied forces from Dunkerque as the German blitzkrieg thundered through Belgium and into France. Winston Churchill, speaking to the House of Commons on June 4, 1940, referred to the evacuation as an unexpected "miracle of deliverance." As he spoke the last survivors landed at English ports and the Germans captured Dunkerque. Military men say that this hazardous feat of rescuing nearly a half million men from the Nazi trap and transporting them safely across the channel will top the list as the greatest military achievement in history. It truly deserves praise for the courage of men and gratitude for the undergirding of the Lord's strong, protecting arm.

The evacuees were men. They were trained as soldiers to endure hardships. There were no children nor old men among them. They saved only themselves, leaving their implements of warfare behind them. We do not know how many were rescued in the Egyptian "miracle of deliverance." Estimates have been made from the book of Numbers with varying results, ranging from one to three million. We are told that the families of Jacob's sons had increased during

the 430 years in Egypt until they filled the land and that they were a very great company. When Moses and Aaron first discussed the Exodus with Pharaoh, he asked, "But who are they that shall go? And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go." (Ex. 10:8-9.)

Imagine, if you can, the flight of men and women, old, young, middle-aged, babes in arms, flocks, herds, personal belongings and supplies—and Pharaoh's army in pursuit. The scene is beyond one's imagination. If Moses had no bombing planes to contend with, neither did the British generals have to worry with old men, hysterical women, crying babies and domestic animals. Yet Moses got them all across the Red Sea without the loss of one little child or an aged grandmother.

The Exodus was now an accomplished fact. But the troubles of Moses were not over. He still had problems and a lot of human nature to deal with. Out into the wilderness of Shur the Israelites went and found no water. At Marah they couldn't drink the bitter waters until they were sweetened in answer to prayer. They drank from Elim's wells and encamped in the refreshing shade of its palm trees. They were instructed in the use of manna as food. At Rephidim they thirsted and drank from the smitten rock in Horeb. Attacked by Amalek, Moses called on Joshua to recruit an army for defense, "And Joshua discomfited Amalek and his people with the edge of the sword." (Ex. 17:13.) In gratitude for this victory Moses built an altar, thereby continuing the family custom of worship and thanksgiving.

In the third month after leaving Egypt the Israelites came into the desert of Sinai where they camped for more than a year. *Sinai!* If only men could realize the significance of Sinai! It was at Sinai that the kingdom of God, which Christ proclaimed, was organized. Christ spoke of the mysteries of the kingdom in his parables. What did he mean? He meant that men had lost the kingdom because they no longer believed Moses and the prophets. The organization of the kingdom of God at Sinai was recorded at length in their Book of the Covenant. But they could not see it. The mystery was that anything in such plain view as the kingdom could be hidden from men's eyes. "Therefore," Jesus said, "speak I to them in parables: because they seeing, see not; and hearing, they hear not, neither do they understand." (See Matt. 13:10-17.)

The tragedy of Protestant Christianity today is that men can't find the kingdom. It is still a mystery to them. They look for it in their hearts, in heaven, and everywhere in God's universe except in the midst of their national existence.

Any man who desires to unravel the mysteries of the kingdom of Christ *must pick up the threads in Exodus 19*. If he would trace any design or divine purpose in the bewildering movements of nations at the present time he must begin with the events outlined in Exodus 19. What are the major facts listed in this great chapter?

"And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of

priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." (Ex. 19:3-6.)

First God reiterated His plan to use a designated portion of Abraham's family as the basis of an earthly kingdom. Only the Isaac branch of Abraham and the Jacob branch of Isaac were to be used as the basis of this kingdom. He then stated to Moses His plan to organize the house of Jacob into "a kingdom of priests, and an holy nation." The subjects of this kingdom were to be regarded as "a peculiar treasure" unto the Lord "above all people."

Certain critics of the Bible become angered to the point of hysterics with any one who mentions a people chosen by the Almighty for some special purpose. Let them consider that their quarrel is with the Holy Spirit whom they are accusing of misrepresenting God. Once more it is necessary to weigh the question of God's selection of an individual or a race for a definite work.

Viewing the matter from a simple illustration in every day life it presents no complications and is entirely fair to all concerned. Suppose a father with three sons has built up a great industrial plant. It represents the sum total of his dreams and his efforts through the years. His fondest ambition is that his sons will share his love for the business and will devote themselves to perpetuating its success. He visions the future when the eldest son will become president and the two younger sons will take their places as his partners. Eventually the father discovers, much to his disappointment and sorrow, that the eldest son has no desire to follow in his footsteps. Having no interest whatever in the business, he refuses to take the training necessary for leadership in the firm. The second son, too, soon lets it be known that he has other plans and will not work in his father's plant. But the third is a son after his father's own heart. From boyhood he has been interested in mastering the details of the business. He has eagerly sought information and counsel from his father. He enthusiastically looks forward to the day when he can be his father's associate and share his responsibility. Now which of the three sons will the father choose to succeed him in the highest executive position? Will any one accuse the parent of undue partiality merely because he chooses for his partner the one best fitted by inclination, ability and training to assume the obligations? He will still love the other sons. He will do what he can for their welfare. But it is this chosen son who will become "a peculiar treasure" unto his father "above all people" by reason of mutual interests and labors together for the success of the business.

From the beginning God had a vast enterprise in mind for the welfare of mankind. In each generation He selected certain individuals as co-workers in His plan. He began by choosing Seth instead of Cain. Any wise human father would have made the same choice. Noah was the key man of his generation; and surely none can doubt his fitness for the responsibilities God placed upon him. A glimpse into the record of Japheth and Ham reveals unmistakable wisdom in God's selection of Shem as the best instrument for His righteous purposes. Abraham, whose spiritual discernment enabled him to find the true and living God amidst the polytheism of his environment, justified his call as a partner in the great, eternal covenant. The same careful selection continued in the family of Abraham. Isaac was chosen instead of Ishmael; Jacob instead of Esau; but, judging from simple human standards, one must admit that in every case God selected the man best qualified.

And now, at Sinai, one of the most momentous events in

history transpired when the Lord assembled Jacob's posterity and organized them into a kingdom of priests and a holy nation which became the national basis of His kingdom on earth. Through these people as His servant nation He proposed to establish righteousness and bring blessings to the whole world as stated in the covenant with Abraham. It was for the perfection of this kingdom that Christ told his disciples to pray in these words—"Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10.)

The second major fact in Exodus 19 is the response of the covenant family to God's kingdom plan. "And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord. And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever. And Moses told the words of the people unto the Lord." In this solemn contract the twelve tribes, constituting the whole house of Jacob, pledged themselves to become God's servant nation, and to do His complete will. By reason of their consecration to this high calling they were to be counted a treasure unto the Lord above all people.

An unforgettable, awe-inspiring scene climaxes the chapter. The people were told to make themselves ready for the most holy hour possible to mankind. "For the third day the Lord will come down in the sight of all the people upon mount Sinai . . . And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet waxed long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon mount Sinai, on the top of the mount."

In this manner God appeared in Person to inaugurate His kingdom among men. The earth quaked at His footsteps and the people trembled in His presence. As on the Mount of Transfiguration the subjects of the kingdom beheld the glory and majesty of their King. They heard His Voice. Never could Israel honestly doubt God's reality and His concern for their welfare. Never would they be able to deny the validity of the contract nor abrogate the obligations assumed on that day.

We have studied in considerable detail the process by which the house of Jacob became the nation Israel. Because of much confusion on the subject, perhaps it should be made clear that this Israel kingdom organized at Sinai was not a Jewish kingdom or nation. The foundation of its citizenry was the house of Jacob, or the descendants of Jacob's twelve sons. Jacob was a Hebrew. His name being changed to Israel made him the first Israelite, but Jacob was not a Jew. The term "Jew" is inaccurate when used in this early stage of Israel's history. *Young's Analytical Concordance*, under the heading "Jew", makes this statement: "Strictly speaking, the name is appropriate only to the subjects of the kingdom of the two tribes after the separation of the ten tribes, B. C. 975." The first time the word appears in the Bible is in II

Kings 16:6, where the record deals with events in the time of Ahaz, 200 years after Solomon's reign and the division of the twelve tribes into two kingdoms. Even then the term was used to designate only a small garrison of Judahites. 150 years later, in II Kings 25:25, the term refers to a few military captains of the same separated group. Obviously we should not give the word a meaning which is not justified by Bible usage. Centuries after the events of Exodus a portion of the descendants of Judah, one of Jacob's twelve sons, became known as Jews. All Jews, who are actually Judah's posterity, are Israelites; but, they constitute only a part of Israel and not the whole. The term should not be used at any time to designate the whole house of Jacob, nor twelve-tribed Israel, nor the ten-tribed northern kingdom of Israel, as it is never so used in the Bible.

We have now seen at Sinai the origin of the kingdom, the citizens of the kingdom, and the inauguration of the King. What is the next step in national development? Quite naturally, it is the framing of a constitution. Who framed the constitution and by-laws of this newly formed nation? None other than the Lord God Himself. He delivered the laws which were to prevail in the kingdom, even writing some of them with His own hand. What man dares to deal lightly with the only legal document which has been given to the human race from the courts of high heaven? Remember—God made the laws. Henceforth it is the duty of His subjects, not to make laws, but to administer His laws.

There is an erroneous idea abroad that divine law originated in the time of Moses. It is this assumption which enables critics of the Bible to make the accusation that Moses did nothing more than assemble moral and legal codes originating from other races and used by them for centuries. This is evident, they say, because some of the same laws are found in the statutes of other nations. According to this theory Mosaic laws had no divine foundation but were built upon existing human laws antedating Moses and his Sinai experience.

The truth of the matter is that divine law did not begin at Sinai. It had been in operation since the day in Eden when "the Lord God commanded the man" Adam. Moses tells us that he was judging according to divine law even before he was called to the mountain top to receive instructions from Jehovah. In Exodus 18:15-16 we find this clarifying information: "And Moses said unto his father-in-law, Because the people come unto me to inquire of God: when they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and His laws." When all the evidence is in it becomes clear that these similar elements in the codes of other races resulted from an infusion of pre-existing, God-given principles into their moral and national standards.

What happened at Sinai was not the making of new laws, but, the restatement, codification and amplification of the common law of the Lord which had been in operation since the time of Adam. At Sinai the commandments, statutes and judgments of God were compiled and written down that they might be preserved as the constitution and bill of rights of God's people forever. This complete and permanent edition upon which God and Moses collaborated served as Israel's textbook during the forty years' schooling in the wilderness.

Some excerpts from "The Law Of the Lord," a splendid book by Dr. W. Pascoe Goard, will aid in understanding this phase of the subject.

"As the Evangelists—Matthew, Mark, Luke and John—give to us the supreme history of the fact of the great ordinance of Calvary, so overwhelming us with the presentation of the history that the significance of the fact is left in the background by them: so Moses overwhelms us with the history of the amazing facts connected with the promulgation of the law at Sinai. The fact of the promulgation standing out so clearly produces the impression that the occasion included the first hand new revelation of that law. It was not the first statement of the law, nor the first formal introduction of it into the earth. *The occasion was the formation of the new nation, Israel, to whom it was necessary to teach the old law.* . . .

"We are surprised to find that Moses carries the Common Law, consisting of Statutes, Commandments, and Laws back to Abraham; saying of Abraham, 'Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws.' (Gen. 26:5.) . . . Scholars have been much interested in finding that Hammurabi, contemporary with Abraham, had, and administered, a code similar to that of the Mosaic. How is it that they overlooked the fact that Abraham, the contemporary of Hammurabi, possessed and obeyed the laws at the same time?

"We are here enlightened as to the fact that the Common Law was in existence and was the law of more than one branch of people at the time of Abraham. It is interesting to know that the book of Jasher, mentioned in the book of Joshua, although not included in the Bible, states that Abraham learned the law in the household of Noah and Shem, and that he introduced it into his father's house in Ur of the Chaldees. The same book declares that the antediluvian patriarchs taught the people the law of the Lord." (From Pages 26-28.)

A study of the Sinai Code reveals that Israel's constitution has three major sections: namely, commandments, statutes and judgments.

The ten commandments are the "codified expression of basic principles." They are the framework upon which all laws rest. They are the standard which measures all life and conduct. As Dr. Goard says, "Nothing can be added to make them more complete. Nothing can be taken away without destroying their universality of expression." They are as universal and inescapable as the law of gravitation, or the ebb and flow of the tides. They are stated in full only twice in the Bible; first in Exodus 20, and again in Deuteronomy 5.

The first four of the ten commandments deal with man's relation to God:

1. The pre-eminence of God. "Thou shalt have no other gods before me."
2. Prohibition of idolatry. "Thou shalt not make unto thee any graven image."
3. Reverence for the Name of God. "Thou shalt not take the name of the Lord thy God in vain."
4. Respect for the Sabbath of the Lord. "Remember the Sabbath day to keep it holy."

The last six commandments deal with man's relation to his fellowmen:

5. Regard for family ties. "Honor thy father and thy mother."
6. Regard for life. "Thou shalt not kill."
7. Regard for character. "Thou shalt not commit adultery."
8. Regard for the property of others. "Thou shalt not steal."

9. Regard for another's reputation. "Thou shalt not bear false witness."

10. Regard for the rights and welfare of others. "Thou shalt not covet . . . anything that is thy neighbor's." *

Some people say that Jesus discarded the ten commandments and gave us two instead. But let us see if Jesus discarded anything in his conversation with the Pharisee as recorded in Matthew 22:35-40.

"A lawyer asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."

Truly it is the first and greatest as it includes all of man's duty to God. How, indeed, would it be possible for a man to love God with all his heart, soul and mind without keeping inviolate the first four commandments?

"The second is like unto it, Thou shalt love thy neighbor as thyself." And how can any man love his neighbor as himself without meeting all the requirements of the last six commandments?

What Jesus really did was to summarize the principles of the ten commandments in two divisions: the first and greatest being the state of man's mind and heart in relation to God; the second pertaining to man's obligation to his neighbor. In these two divisions Jesus embodied the spirit of the whole, so he concluded, "On these two commandments hang all the law and the prophets."

Statutes cover a wide range of legislation. Broadly speaking, they may be listed in two sections: a. national laws; b. ecclesiastical laws. There will be found also an overlapping of certain statutes. Some fall into the category of both national and ecclesiastical law. For example, the law of the Sabbath has national as well as religious significance. Biblical statutory laws make no distinction between the secular and the sacred, because all things that have any bearing on the well-being and happiness of people are sacred in the eyes of God. In other words, affairs of the state concern the Lord equally as much as affairs of the church. The nation is the Lord's just the same as the church is His.

The national statutes cover as wide a range of interests as the requirements of life itself—business relations, property rights, economics, agriculture, crime, et cetera. They illustrate and apply the universal principles contained in the commandments. In passing we shall examine a few of them briefly.

Statisticians have had much to say in recent years about business cycles. They point out that the trend of business prosperity moves upward for so many years, then downward for a period. They even tell us that the downward trend comes with considerable regularity every seven years with a deeper depression, amounting to a complete crash, coming every fifty years. Is it by coincidence or design that this seven year cycle fits exactly into the economic pattern of the Mosaic statutes? Compare the two by reading Exodus 23:9-13 and all of Leviticus 25. For convenience let us quote a portion of the scripture suggested.

"Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard . . .

And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. . . . And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. . . . The land shall not be sold forever: for the land is mine; for ye are strangers and sojourners with me." (Quoted from Lev. 25.)

Is it not likely that there may be some connection between our depression cycles and our failure to keep the law of the Lord? In July 1776 the Liberty Bell pealed forth the news of the signing of the Declaration of Independence. Molded into the famous bell is the jubilee call to Israel, "Proclaim liberty throughout the land unto all the inhabitants thereof." It cracked at the first ringing, was recast and again cracked in July 1835, while tolling on the funeral day of John Marshall. Since that time the historic bell has remained broken and mute. Perhaps there is a protest in its silence—a warning that Israel is inconsistent and out of order when she attempts to sound the trumpet without fulfilling the terms of the jubilee. "In the year of this jubilee ye shall return every man unto his possession. . . . Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God. Wherefore ye shall do my statutes, and keep my judgments, and do them." Under the statutes of the Lord neither government nor private monopolies would be permitted to confiscate the land and homes of the people by taxation or any other method.

Appalling distress in many states of the union is resulting from unjust methods of taxation. Politicians are taxing everything in sight, such as homes and farms, while intangible assets amounting to billions in income are tax free. There is only one sensible and just way to levy taxes and that is on the basis of income. Biblical law taxes income from the land but not the land; it assesses a tax on rentals from an apartment but none on the building; it requires a merchant to pay taxes on the income from his business but levies none on his stock, fixtures and building. In this way the tax is always in proportion to one's ability to pay because it is determined by his actual increase and not by his holdings. What could be more just for both rich and poor?

(To be continued)

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The Messianic Word Sent into Jacob

By the Late
BISHOP J. H. ALLEN
Author of
Judah's Sceptre and Joseph's
Birthright*

THE KING JAMES version gives us the following translation of Isaiah 9:8, "The Lord sent a word into Jacob, and it hath lighted upon Israel." In defining the original word which herein is translated "*word*," Cruden's unabridged Concordance gives the following in part: "In Hebrew, Dabar; in Greek, Logos. It signifies, the eternal Son of God, the uncreated Wisdom, etc." The Evangelist John, chapter 1:1, more expressly than any other, has opened the mysteries of this WORD, when he tells us, "In the beginning was the Word, and the Word was with God, and the Word was God. All things were created by him, and without him was not anything made that was made." Jesus Christ is called the WORD: (1) In respect to His person, He being the express image of the Father. (2) In respect to His office, because the Father made known His will to the church in all ages by Him, etc. (3) Because the Messiah was called the word by the Jews. The Chaldee Paraphrasists, the most ancient Jewish writers extant, generally make use of the word MEMRA, which signifies The Word, in most places where Moses puts the name Jehovah. Now their testimony is so much more considerable, as having lived before Christ, or at the time of Christ; they are irrefragable witnesses of the sentiment of their nation concerning this article since their Targum, or explications, has always been, and still is, in universal esteem among the Jews. And as they ascribe to Memra all the attributes of the Deity, it is concluded from thence, that they believed in the divinity of the Word.

They say that it was MEMRA or The Word which created the world; which appeared to Moses on Mount Sinai; which gave him the law; which spake to him face to face; which brought Israel out of Egypt; which marched before the people; which wrought all the miracles which are recorded in the book of Exodus. It was the same WORD that appeared unto Abraham in the plains of Momra; that was seen of Jacob at Bethel, to whom Jacob made his vow and acknowledged as God, etc.

WE have given this definition somewhat extensively to show that the above text should be translated "The LORD sent *The WORD* into Jacob, and it hath lighted (settled) upon Israel." The contextual setting of which is also that of the great Messianic prophecy of Isaiah, "Unto us a child is born, etc." of which it is a continuation, and in which we find that one of the names of our Lord, which is frequently used in the New Testament, is also one of his prophetic titles. The fulfillment of which is recorded by John the Evangelist when he penned the first words of the first chapter of his gospel: "In the beginning was *The Word*, and the Word was with God, and the Word was God." To which deistic Word he also ascribes, as did the Chaldee Paraphrasists, the Creatorship of the world, as he further declares, "He was in the world, and the world was made by him, and the world knew him not."

But in the very next statement which immediately follows his recognition of The Word as the Creator of the world, John is compelled by the Holy Ghost to write the following historic fact: "He came to his own, and his own received him not." To which truth there has never been a dissenting voice. Herein, amidst all various creeds and the varying doctrines of Christendom, is one thing in which they all agree, i.e., that the phrase "His own" means the Jews, the people known at that time as "The nation of the Jews," which people were then living in Judea—Jewery. Who were at the time The Word came an autonomous "Nation," whose mandator was Pagan Rome.

We all know what happened! Surely "His own received him not," but our text declares, "The LORD sent the Word into Jacob, and it hath lighted upon Israel." Therefore, if the word "Jews" is a synonym of "Israel,"

either as a "nation" or as a "race" and is so intended by the Holy Spirit (as the accepted teaching of Christendom proclaims) to include the entire posterity of the racial father Abraham, Isaac and Jacob then Christianity, as an expositor of the truth of God's word, is confronted with an inexplicable dilemma from which it can never extricate itself. But if on the other hand, it can be made clear that the names Jew, Jews, Judeae, and Jewery are wholly local and sectional, and which when used as representing the entire body of the chosen people is pure assumption and tradition, then the way will open for a truthful and blessed interpretation of the Word of God as *primarily given*.

For the Holy Ghost was very explicit (as He ever is) when giving this prophecy to explain just who He means therein by the use of the term Israel. Therefore the entire straight sequence of the full, related and immediate context is as follows: "The LORD sent the Word into Jacob and it hath lighted upon Israel. And all the people shall know, even Ephraim and the inhabitant of Samaria." (Isaiah 9:8, 9.)

NOW the simple fact is that this prophecy was given according to *Usher's Chronology*, which is sufficiently correct for our present purpose, 235 years after the division of the Elect race into two houses, two kingdoms, two nations, or two separate political and territorial sections. It took place in the days of Rehoboam, son of Solomon, son of David, and of Jeroboam, and Ephraimite of the house of Joseph, i.e., the racial birthright house pitted against the racial Royal house (see I Kings, Chapters 11, 12).

And while the region of Judea was the original God-given regional home of the kingdom, or house of Judah (and to which it exclusively belonged); at the same time, the territorial region of Samaria, whose capital city was also Samaria, was the divinely-given home of the Kingdom or house which was composed of the ten tribes—to which was given the racial name of Israel as their distinc-

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tive national one. Hence, consequently and contradistinctively we have the Biblical, historic, and prophetic houses, Kingdoms and nations of "Israel and Judah"—from which latter title comes its lawful derivatives, Juda, Jude, Judeae; of which Jew, Jews, and Jewery are but corruptions. None of these have been used by the Holy Ghost in any portion of the inspired word of God! They were given to the English-speaking world by the translators of the King James version of the Scriptures, who bungled the collective noun Judaites into "Jews." Hence the singular "Jew" and Jewery—the land of "the Jews"—the Holy Spirit having used the words which when properly translated would be Judea, Judeae, Judatite and Judaites.

Therefore when one portion of the accepted canon of Scripture declares that "The Word" is to be sent into Jacob—one of the racial names of the chosen people—and which in the same sentence declares that that Word hath lighted upon a certain political section of that self-same race; and then in another portion of that same accepted canon of Scripture, that Holy oracle, the declaration is made that when the Word came "unto" another section or portion of that same chosen people that they rejected Him, and "received him not," namely: The Judaites, falsely called "The Jews." Then the inevitable, unchangeable and eternal fact remains that the sacred canon of Scripture, the Spirit-moved prophet, and the Holy Spirit-inspirer must be collectively, absolutely, and transcendently correct in regard to this prophecy concerning the Word; and that somehow, someway, sometime, somewhere, "*The Word Hath Lighted Upon Israel*"—which is a certain specific portion, or section of the chosen people, which are not called, named or known as Judaites, or *Jews*—but which is known in the historic and prophetic records of the Bible as Ephraim—Samaria—Israel, and which separate and distinct "Kingdom of Israel" was then composed of the ten tribes, which revolted from Rehoboam, King of Judah, in 975 B.C.

ONE of the prophetic consequences of the rejection of the Messiah by the "House of Judah" and His final settling on the "House of Israel" is brought out in the fol-

lowing prophecy by Zedekiah: "I took unto me two staves; the one I called Beauty, and the other I called Bands. And I took my staff, even Beauty, and cut it asunder," i.e., the captivity of Israel—the ten tribes—by Shalmanezar the King of Assyria. "That I might break my covenant which I had made with all the people, and it was broken that day." That is, the God of them (the party of the first part) was not held—not under any obligations to fulfill the Sinai Covenant or contract—because of the following historic record concerning the parties of the second part: "The house of Israel and the house of Judah have broken my covenant which I made with their father." But the prophecy continues: "And I said unto mine other staff, if ye think good give ME my price; and if not forbear. So they weighed for my price (the price of an ox) thirty pieces of silver. . . . A goodly price that I (their Jehovah) was prised at of them. . . . THEN I cut asunder mine other staff, even Bands, that I might BREAK the BROTHERHOOD BETWEEN Judah and Israel." (Zec. 11:14.)

Therefore, there is no reason—there can be no reason, on earth or in heaven, for the breaking of that racial brotherhood EXCEPT that Judah—The Judaites—rejected the Messiah; and that Israel, the ten tribes of the other staff, received that selfsame rejected Messiah. To that Christ-rejecting house of Judah the LORD said, "Your house is left unto you desolate," while the other house became the christianized Israel of today!

All of which being true, opens the way for a correct understanding of the transfer—not cessation, not suspension—but transfer of "The Kingdom of God" from the Judaites, the so-called Jews. To those chief priests and Pharisees Christ told a parable privately concerning a certain householder which planted a vineyard and rented it out to certain husbandmen who, every time he sent his servants after the rent, beat one, killed another, stoned another, etc., and when he sent his son they said, "Let us kill him and seize the inheritance." And by the time He was through, "They perceived that he spoke of them," at which point He questioned them, "Did ye ever read in the scriptures,

The stone which the builders rejected, is become the head of the Corner? This is the LORD'S doings, and it is marvelous in our eyes. Therefore, I say unto you, The Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof."

THAT nation, according to the specific prophecy with which we are dealing, could have been none other than the nation, the house, the kingdom of Israel, the "other staff" versus the "staff" of Judah—even Ephraim-Samaria-Israel; upon which ten-tribe kingdom, as foretold, "*The Word hath lighted.*" The selling by the Judaites of the life of "The Word" for thirty pieces of silver broke the racial brotherhood between the two racial "nations," which brotherhood shall thus remain broken until the end of this, the Gospel dispensation. Proof:—

First—According to the testimony of the apostle Paul. When he stood before King Agrippa accused of the Jews he told the King that he stood thus accused for the hope of Israel,—of the hope of the promise of God to the racial fathers. To this promise the entire twelve tribes hope to come, namely: The resurrection of the dead. Because of his witnessing to this hope, the Jews went about to kill him. This hope was so deeply grounded in the heart and mind of every godly member of the race that when Lazarus had been dead four days, and Jesus said to Martha, "Thy brother shall rise again," she said unto him, "I know that he shall rise again in the resurrection at the last day." That, while she misunderstood our Lord, of course, was a foregone conclusion.

Second—Since Paul declared he had taught none other things than those which Moses and the prophets did say should come, we turn to the prophet Ezekiel who gives more detail than any other concerning the resurrection of "The whole house of Israel" and we read the following: "O my people, I will open your graves, and cause you to come up out of your graves, O my people and brought you up out of your graves. And shall put my spirit in you, and ye shall live, and I shall place you in your own land."

Third—Following which, and after which in regard to time, comes

If you want to study prophecy - -

And you imagine that you will, be able to plot out in date and circumstance the Crack of Doom or the End of the World, drop the subject. For you would be wasting your time.

Charlatans have tried it. They have all been wrong. Sincere men have attempted to build the Biblical indications into a connected forecast of the future. They have all been wrong, but with a difference. The best of them have been amazingly close to actual developments, their errors and how they have occurred are interesting and revealing, and they have been able to recognize and to point out the prophetic landmarks for those who followed to verify. These men did good work.

But the final secrets of Almighty God are His. He keeps them securely.

What is written about the future in prophecy is there to be read. One man can read it as well as another. It is a public declaration, not a private mystery. The means by which to gain insight into it are simple enough.

Ninety per cent of prophecy is fulfilled. It is necessary for the aspirant to verify this, to satisfy himself that historic events do indeed reasonably fit prophetic utterance. He should note the nature of the fulfillments, measure the historic tenor at which they have run.

Armed thus, with a gauge of prophetic values coming out of the past, he can read the remaining 10 per cent of unfulfilled prophecy at this same tenor, and so reach sane conclusions about it.

Men may have shouted from the market-places that the Crack of Doom was upon us. They may have found prophetic tags to fit every war and commotion for centuries past. They may reject prophecy unread and propound that the Almighty could not, and should not in any case, be mixed up in such a business; there are an amazing number of people always ready to tell the Creator exactly what He ought to do.

But He has His own individual point of view, and since He possesses more power in

Himself than the sum total of humanity, since He will have His way in spite of all the schemings of men and the powers of darkness, to attempt to find His point of view is sanity at its best. That is all the student of prophecy attempts.

Roughly half the books of the Bible—the neglected half—deal with this. They all come to the same climax, the Armageddon Climax, The Great Day of the Lord, the Indignation, the Judgment of Nations. They all say that the Creator will finally rise in rage against human palterings and failure, greed, cruelty, misrule and evil in high places. They tell one story, speak of one climax—Armageddon. They say that God intends to smite.

The great question is when.

Man cannot read the future, but he is charged by the Lord Jesus Christ to use his wits to read the *Signs of the Times*, to watch, ever to pray and not to faint and not to be taken unaware—*Luke xxi*. He it was Who gave the most pointed indication, for He said, "Jerusalem shall be trodden down of the Gentiles, until the Times of the Gentiles be fulfilled."

Either He meant that, and all His other utterances, in good faith or He was a knave. The statement will not spiritualize into nothingness, nor is it the slightest use paltering between truth and lie. Christ was either right or He was wrong.

Jerusalem continued to be trodden down by Gentiles. The Saviour, then, was no liar.

In 1917 Jerusalem was relieved. Had Christendom not been in a state of spiritual torpor, any change in the possession of the Holy City would have aroused instant question. It is a grim and curious fact that it was wrenched from the hands of its down-treaders, the Mohammedan, anti-Christian Turks, by Christians, by one race, the British, without visible consciousness of the importance of the event except among prophetic students.

Its down-treading ceased. Christ's words were fulfilled in simple circumstances.

Without plunging into the question of British identity, without introducing any of those figures which our critics, with amazing glibness, contend can be made to fit anything, the down-treading of Jerusalem ceased automatically once it came under British rule, and with the down-treading, the *Times of the Gentiles* ended.

Naturally, Daniel's Gentile empires need to be studied, also the incidence of the *Seven Times*. But the root point is elementary. It demands neither skill nor credulity to envisage.

Only after the relief of Jerusalem could the final prophetic developments be expected.

If the beginner will turn up Revelation xvi, 12, onwards and will for the moment take our word for it that the drying up of the Euphrates signified the extinction of the Turkish House of Ottoman, an event which took place in 1924, he will notice that a preliminary to the Battle of the Great Day is the emergence of three evil spirits croaking like frogs. Europe has three evil spirits today—Hitler, Mussolini and Stalin. The croakings of their propaganda are familiar.

He should then observe that the Seventh Vial is poured into the *air*. From the *air*, then, would the trouble come. And today, both the battle and the war of words are in the *air*.

Here is the backbone of prophecy and its dating reached by means that are crudely simple. The rest can be filled in by anybody who has the patience to read and to trace the theme of the Great Day. But the pattern unfolds with strange rhythm; circumstances recur; there are secondary fulfillments. With these the beginner need not be concerned, experts occasionally flounder in them, they are not vital, the pledges stand on the primary fulfillments.

May the beginner, then, read boldly, interpret simply, and never falter in holding the Almighty to His word and the Word in his brain and heart.

By ALLAN GREEN
in *The National Message*,
(London, England)

Important Biography . . .

"WINSTON CHURCHILL", by Rene' Kraus, is commended to your attention. It is an important book. As Walter Millis wrote in the *New York Herald-Tribune*, "Here are the essential facts and they make a rich fare."

You may have already read the splendid digest of it which appears in *The Reader's Digest* for January, now on the news-stands. The book itself is 360 pages in length, with 16 illustrations, and is published at \$3 by the J. B. Lippincott Company (Philadelphia).

Here is a particularly interesting excerpt from the book itself. These are the closing pages of Part I, titled "The Man":

. . . Mr. Asquith was deeply impressed by the fiery zeal of his young colleague. In October, 1911, he invited him to a secret rendezvous "somewhere in Scotland." The two gentlemen played golf, and talked about the weather. On the way home from the links the

BOOKS

Prime Minister suddenly asked: "Did you ever hear the word *Weltraumpolitik*?"

"I am not so good in German," Churchill confessed rather shamefacedly. As a matter of fact the Teutonic gutturals have always caused him insuperable difficulties. "I am afraid I am not going to learn German until the Kaiser invades this island with his troops," he had just joked at some party. It sounded like an excellent witticism.

So Mr. Asquith explained to him what *Weltraumpolitik* meant. Fundamentally it was the same thing that the Nazis today call *Lebensraum*, living-space: the dominance of the master race. The Prime Minister had a wealth of documents to prove beyond question that Germany was planning to attack. Probably the Reich would strike at England first, before overpowering France. "We have only our navy," he said. "It is our only hope."

Churchill jumped. Why, this old gentleman with his smooth-shaven rosy face beneath

that carefully brushed and parted white hair knew that England was on the brink of the abyss—and he played golf all day? And the navy went on rusting in peace!

Quiet, but sure of his man, Asquith asked: "Would you like to go to the Admiralty?" "Indeed I would," replied Churchill equally quietly.

The moment was too great for words.

There was no use in talking at length about the difficulties. Just in passing Asquith happened to mention that he had already asked the then First Lord, Mr. McKenna, to exchange his office for the less important one of Home Secretary, and that McKenna had nodded acquiescence without further questions.

The fading light of evening disclosed in the far distance the silhouette of a battleship steaming slowly out of the Firth of Forth. My ship, it suddenly flashed through Churchill's head. The talent entrusted to me! My mission!

And from that day until this very moment he has never had a thought except for the fulfillment of his mission. Worldly ambition has fallen away from him. The flames of vanity have no more warmth. What was it he had once called Mr. Balfour—a lay-priest

with a secular goal? Now he himself was a monk—a belligerent, bibulous, learned monk it is true, devoted to beauty in all its forms, but a God-fearing crusader nevertheless.

Returning to his guest-room, Churchill found a Bible on his bedside table. On any other day this would have been chance, and not an uncommon chance. Now it was Fate. He opened the book at random. It was the ninth chapter of Deuteronomy. He read: "Hear, O Israel, thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven."

He could not help thinking of Wurzburg, a city great and fenced up to heaven. The self-styled All-Highest was riding at the head of his white cuirassiers. What? Was that in Breslau? The infantry formations were modernized and adapted to actual war conditions. At a trumpet blast a hundred thousand heels clicked. At another a hundred thousand marching boots moved. Wave after wave of valiant manhood poured across the parade

ground. Such were the Germans—towering in the splendor of their Imperial faith, and delving down in their profound, cold, patient, ruthless speculations. Thousands of strong horses were dragging cannon and great howitzers up the ridges and along the roads. They were a nation full of thoroughness and all that their triumph in science implied. The British, on the contrary, were a peace-loving, inoffensive, little-prepared people. England's mission was nothing but good sense and fair play.

"A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak!"

"Understand therefore this day, that the Lord thy God is he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down quickly before thy face; so that thou shall drive them out, and destroy them quickly, as the Lord hath said unto thee.

"Speak not thou in thine heart, after that the Lord thy God hath cast them out before thee, saying, For my righteousness the Lord hath brought me in to possess this land; but for the wickedness of these nations the Lord doth drive them out before thee.

"Not for thy righteousness or for the uprightness of thine heart dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out before thee, and that he may perform the word which the Lord swore unto thy fathers, Abraham, Isaac, and Jacob."

The candle on the bedside table guttered out. Churchill's vanity died with it. From that Scottish couch a missionary was to arise on the morrow. Meanwhile the Emperor of the Anakims rode through the narrow room on a foaming white horse. He did not affright the sleeper. For the last time Winston Churchill enjoyed a long rest. For the first time he knew blessed sleep.

Berkeley, California
December 12, 1940

DESTINY MAGAZINE,
Haverhill, Mass.

Gentlemen:

The editorials in the December 1940 DESTINY entitled "The Election" and "The Leader of the People," are especially of interest since the record shows that 286 days were required for the repeal of national prohibition. This is the Great Pyramid number for displacement from the Christ and indicates the nature of the forces working through President Roosevelt, who led the liquor advocates. Other numbers in national elections and Congressional votes indicating the forces back of the New Deal, which has stolen the vestments of the Democratic party, are as follows:

In 1912, on the eve of war and depression leading to the King's Chamber, the Republicans won 8 electoral votes and the Progressives 88 in the national election. In 1936 the Republicans won 8 electoral votes and 88 members of the House of Representatives, and the Progressives won 8 House members. In 1940 the Republicans won 10 states and the Democrats 66 Senators. (10 is the "number of human governmental perfection," says David Davidson.) These Christ numbers (8) and the anti-Christ number (66) thus appeared and were followed in 1919 by the Republican defeat of the League of Nations, President Wilson's effort to join good and evil nations which, as now proved, could not be joined, and was followed in later years by defeat of many extreme New Deal reforms. A writer, summarizing the work of the Congress elected in 1936, said: "It was in the House that the heaviest blows against the New Deal were struck." The above numbers seem to point to the forces behind the Messianic party and the anti-Messianic party (see the David Davidson pamphlet, "The Judgment of the Nations," p. 35).

The first New Deal appointment to the Supreme Court, Hugo Black, was confirmed by the Senate 63 to 16 (twice 8).

LETTERS

The Senate refused to rescind his nomination 66 to 15 on August 17, 1937.

The New Deal's drastic reorganization bill, called the "dictator bill," was defeated by a coalition of 88 Republicans, 108 insurgent Democrats and 8 Progressives and Farmer-Laborites. The following year, March 8, 1939, the bill, with many objectionable features eliminated, passed the House 246 to 153 ("The remarkable number," 153, first demonstrated by Christ Jesus in the unbroken net of 153 fish, indicating protection, and which appears so often in Anglo-Israel history.) Of the 153, the Republicans again voted a solid block of 88.

The Walter-Logan bill, the first check upon New Deal bureaus not elected by the people, and whose regulations are often called tyrannical, was voted by the House Dec. 2, 1940, by 176 (twice 88) to 51. This vote approved Senate amendments and was the final vote.

Appointment of Frank Knox as Secretary of the Navy, was confirmed by the Senate 66 to 16 (twice 8). Knox has since taken the lead in warlike utterances.

The appearing of the Christ number 8 in the national elections of 1912 and 1936, when especially all seemed to be lost by the opposition, seem to me to bring in a reassuring element marking where the right lay.

The last sentence of your editorial, "The Leader of the People," reads as follows: "The establishment of all this (the coming new order) will not be accomplished by the New Deal though it is to follow as a result of the destruction of the old order by the present New Deal program." The numbers quoted above seem to bear out your appraisal of the New Deal. The New Deal's work appears to be to bring about the crucifixion of the American system

which will then have its resurrection in the new order, much as Christ Jesus' crucifixion through Judas was followed by triumphant resurrection. The American system may be said to represent the highest form of Church and State so far attained in this age, just as Christ Jesus represented the highest form of Church and State ("the two witnesses") in his age.

I have clippings showing the votes and numbers mentioned above.

Yours truly,

James C. Thomas.

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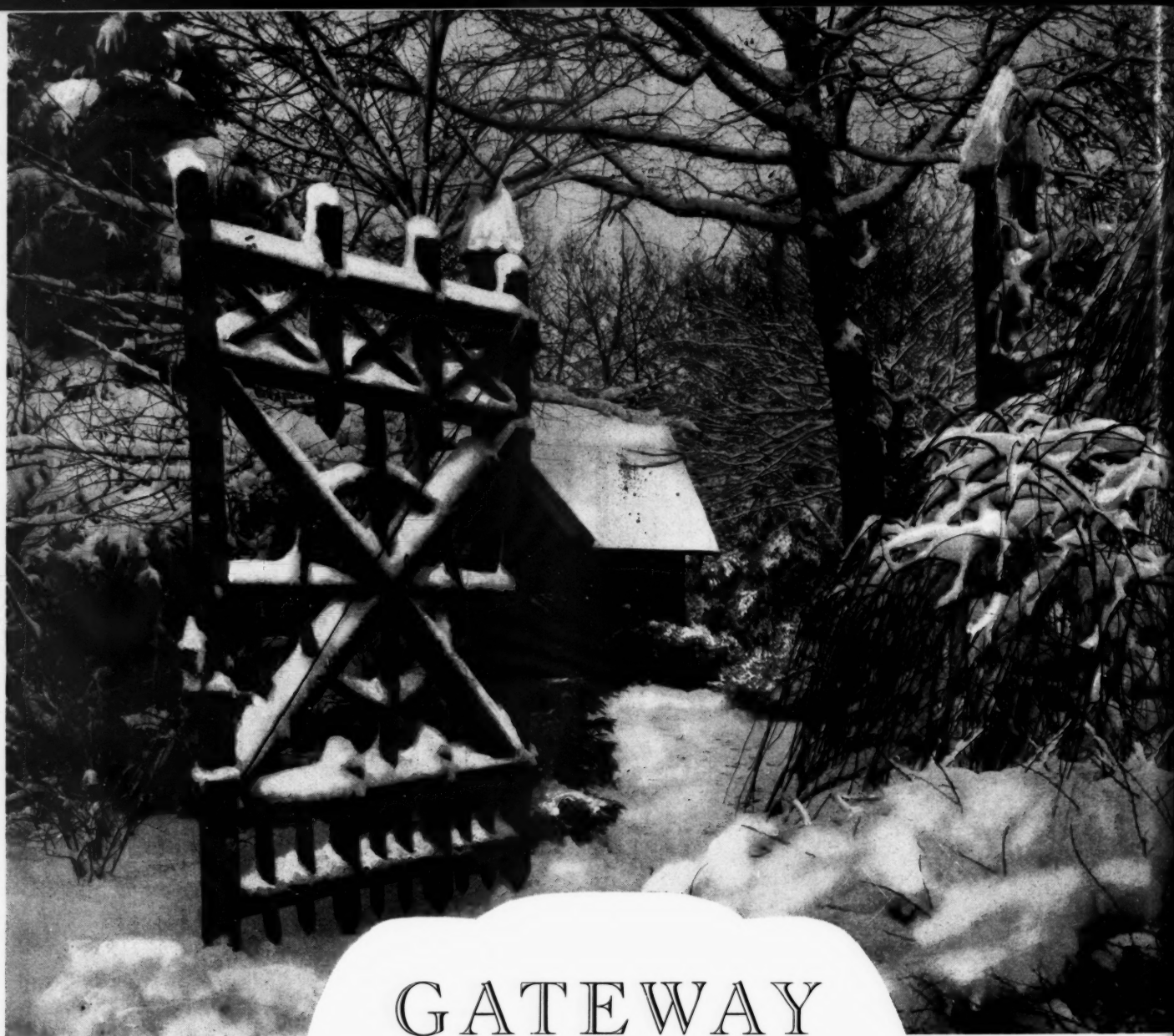
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